

THE ENTREPRENEURIAL LEADER AS CHANGE AGENT:
DEVELOPING INNOVATIVE CHURCHES

A Dissertation

Presented to the Faculty of
Asbury Theological Seminary

In Partial Fulfillment
Of the Requirements for the Degree
Doctor of Ministry

by

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May 2006

DISSERTATION APPROVAL

This is to certify that the dissertation entitled
THE ENTREPRENEURIAL LEADER AS CHANGE AGENT:
DEVELOPING INNOVATIVE CHURCHES

presented by

Bryson G. Butts

has been accepted toward fulfillment

of the requirements for the

DOCTOR OF MINISTRY degree at

Asbury Theological Seminary

_____ Mentor	_____ April 17, 2006 Date
_____ Internal Reader	_____ April 17, 2006 Date
_____ Representative, Doctor of Ministry Program	_____ April 17, 2006 Date
_____ Dean, Doctor of Ministry Program	_____ April 17, 2006 Date

ABSTRACT

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The purpose of this study was to evaluate and explore the leadership practices, qualities, and characteristics of entrepreneurial leaders in the business world to develop a potential profile for an entrepreneurial pastor. Church leaders can be more effective by learning from the business world, specifically, first-class business entrepreneurs. Entrepreneurial leaders participated by evaluating and responding to the importance of seven characteristics and identified new factors important to an entrepreneurial leader profile.

The value of the stated purpose is to determine the characteristics of an entrepreneurial pastor. The research is based on a review of pertinent literature in the field of business, on nonprofit and church entrepreneurship, and on analysis of several models being developed by entrepreneurial pastors in innovative churches.

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ACKNOWLEDGEMENTS

I want to express thanks to Jesus Christ, my Lord and Savior, for calling me into ministry. He has challenged me to become the best leader possible for the church that he gave his life for and loves eternally.

I want to thank my wife and best friend, Susan, for her constant love and support. I am so grateful that “you have been my partner in the gospel from the first day until now, being confident of this, that he who began a good work in you will carry it on to completion until the day of Christ Jesus” (Phil. 1:5-6). Thank you for being there for our children Rachel, Samuel, and Megan during the writing of this dissertation. You are my greatest joy and the love of my life.

To my advisor, Dr. Tom Tumblin, whose wisdom and guidance through this project have been invaluable. I am grateful for your encouragement. I am thankful for Judy Seitz’s willingness to help whenever needed. You are a blessing.

To Dr. and Mrs. Dale Galloway for pouring your lives into Susan and me, and challenging us to dream great dreams for God. You have expanded our vision and belief that God can do anything. Your investment in our lives has given us the confidence and training to reach the multitude for Christ. I am eternally grateful to Ralph Waldo Beeson for his generosity and faithfulness to expand God’s kingdom. He left a legacy that has impacted thousands of lives.

I want to thank my mom and dad, who are the most amazing parents in the world. You have believed in and supported me my entire life and your friendship is invaluable to me. I want to thank my mother who taught me the faith and prayed a blessing over me

every night. I want to thank my father who taught me how to think big, work hard, and relate to people.

I am exceptionally grateful to the staff of GracePoint Church. You are the best team I have ever been a part of in ministry. Thank you for being on the Research Reflection Team and for leading the church while I was doing this research. You make me a better leader! I am so thankful for the people of GracePoint. I am honored to be your pastor. I love you so much and know that God is going to use you to reach thousands.

Finally, to my colleagues in the Beeson Pastor class of 2002, what a year! You are some of the most gifted and talented people I have ever seen in my life. God is going to use each of you greatly to advance the kingdom. Susan and I are blessed to have you as our friends.

CHAPTER 1

UNDERSTANDING THE PROBLEM

A Beginning Scenario

Approximately twenty years ago, I finished high school with the desire to start a new business. I had taken every business class available and planned to get a college degree in business management and become an entrepreneur. My hometown of Wichita, Kansas, had several well-known entrepreneurs who started such ventures as Pizza Hut, Cessna, Rent-A-Center, and Koch Industries, which is the largest privately owned company in America. I finished my degree in business administration, but along the way, God redirected my path and called me to ministry. I still had a passion to become an entrepreneur. I simply put it in the back of my mind and began to prepare for ministry.

Over a decade ago, I was a seminary student with a call from God. The Lord took my entrepreneurial spirit and placed a dream in my heart to plant a new church. I wanted to make a difference in people's lives. I had been in a church where the pastor and his wife took their life savings and started a new church that immediately began to prosper. People's lives were being changed. Something resonated in me when I saw lives being changed, and I remember telling fellow students that I had a dream to start a great church. I was willing to do whatever God asked in order to see that dream fulfilled.

The seminary training I acquired did not prepare me for a church-planting venture. I was given tools in seminary to be a good pastor, preacher of the Bible, and shepherd of the people, but I was taught relatively nothing about being an effective leader.

For the first five years of ministry, I was an "intrepreneur" starting new ministries

within an existing church, yet the burning passion to start a completely new work from nothing was still a dream of mine that would not go away.

The event that challenged me to be an entrepreneurial catalyst came in October 2002. I attended the Leadership Summit, a conference held by Willowcreek Community Church. Bill Hybels, the senior pastor of the church, shared on his relationship with the business world and all he had learned from business leaders. He was mentored by the CEO of Motorola Corporation. Other business leaders helped strengthen his leadership abilities. Hybels began by challenging us to be agents of change:

If you change a church leader and give them a new confidence and a new fire, you can change a church. If you change a church, eventually you can change a community. If enough churches change enough communities, you can start to change an entire city. If you start changing enough cities, you can change counties, states, nations and yes, even the world. (“Sky-High Stakes”)

I accepted the challenge that day to be a change agent that would challenge leaders to grow in their abilities to lead change and innovation in the local church.

Warren G. Bennis, a leadership expert who has written twenty-seven books on the subject, says, “When are you going to do something that is innovative, daring, and make a difference in the world?” (“Leading in an Age”). The more I heard about risk-taking, strategic thinking, being a change agent, visionary leadership, and courage, the more I experienced a passion to be an entrepreneurial leader.

In church leadership, the role of an innovative pastor is essential. Pastors can learn a great deal by studying the leadership characteristics of those who start new businesses and by understanding the key elements necessary to succeed in the marketplace. Those same characteristics can then be adapted to apply to the leadership of an innovative church. Business entrepreneurs who start their own company from scratch

or transform a dying business into a thriving one have characteristics needed by pastors who are called to perform the same tasks in churches. Hybels shared about the leadership abilities of Jack Welch, former CEO of General Electric, saying that his autobiography was a textbook in leadership. Church leaders can learn a great deal from entrepreneurial businesses about leading churches. The Church lacks leadership in terms of innovation, change, creativity, vision, teams, management, new ideas, and the nature of organizational leadership. Hybels finished with a message of hope:

These are days where the church can gain new ground, launch new ministries, take risks, and serve the poor. The door is more open today in this generation than any other time in the last quarter century. We are being called to a higher level of leadership. (“Sky-High Stakes”)

I sensed myself being called to the next level as an entrepreneurial leader. I prayed for Acts 2:43 to happen again in this generation: “Everyone was filled with awe, and many wonders and miraculous signs were done by the apostles” (NIV). God called me to raise up a generation of entrepreneurial pastors, gifted leaders with creativity and innovation, leaders who could be change agents for the kingdom of God.

Unfortunately, the church in America has experienced sharp decline in the percentage of attendance in the last few decades. Dr. Robert Logan explains that during the last decade, American church membership has declined by 9.5 percent. Approximately 195 million Americans are unchurched, making the United States the third largest mission field in the world.

In the midst of this dramatic decline, some congregations are taking a fresh approach. They seek to become more relevant to their communities, resulting in greater impact and, in some cases, phenomenal growth (Warren 15). Many churches are boldly stepping forward to build bridges to their communities through entrepreneurship.

The Problem

My passion for the local church starts with a desire to see pastors who lead churches in the twenty-first century grow and develop into first class entrepreneurial leaders.

A new and growing phenomenon is reshaping the landscape of American religion, the emergence of the “entrepreneurial leader.” This phenomenon has emerged in response to an alarming decline in the perceived relevance of churches in American society. Many churches are losing their impact, in the midst of a changing society, as they have gradually drifted into the shadows of their communities. Cathy Lynn Grossman reports that 14 percent of Americans currently profess no religion, a 75 percent increase from 1990 (37).

The world is changing too quickly for the church to continue doing things as it has done them in the past. America is no longer a Christian nation. The ways that ministry has been done in the past no longer effectively speak to most people’s needs. According to a 2001 study by the American Religious Identification Survey, two of the fastest growing religions in America are Buddhism and Hinduism. From 1990 to 2000, the number of people who adhere to these religions grew by nearly 200 percent. The number of Americans who say they are Christians increased by a mere 5 percent during the same decade. At the same time, the number of Americans that no longer consider themselves to be religious in any form increased by 110 percent. Christian church attendance has remained about the same level for the last four decades. Approximately 42 percent of Americans attend a church at least a few times every year.

The Barna Research Group found that eight million people between the ages of

eighteen and twenty-nine have left the church in America and are no longer reading the Bible. The implications for the future of the church in America are frightening.

The role of the lead pastor in entrepreneurial churches is much different than the traditional role of a pastor. The problem in many churches is that the expectations for pastors are magnified while the level of expertise is limited. Dale Galloway says, "If I know exactly where a pastor spends their time, I can tell you how large the church they lead will become. When the pastor is the primary caregiver, the ministry of the church will always be limited" ("Becoming a Leader"). Churches that are at a plateau or declining are many times in that condition because the pastoral leader is the bottleneck of growth.

The typical pastor serving a church today is expected to fulfill at least three broad roles. Alan Nelson explains that the three basic expectations placed upon clergy are ministry, managing or administration, and leadership (32-41).

Pastors whose work focuses only on aspects of ministry typically lead churches of about one hundred people. Nelson claims, "[B]y far, theological education focuses on laying a foundation for the first category" (32). Clergy are paid to perform the ministry in most churches, and they spend the bulk of their time caring for the needs of their congregants. Each of the aspects of routine ministry provides pastors the opportunity to be in touch with the lives and needs of their people.

The second role is that of manager or administrator. Pastors are typically not trained for administration in seminary, yet when they begin serving a church, they are expected to help lead committees such as the Administrative Board, Trustees, Finance, and Staff Parish Relations. These are the committees that make the major management

decisions of the church, and pastors are expected to give some guidance in these areas.

The pastor who functions in the area of managing and administering can lead a larger church, about twice the size of that in the first category.

The third role is a leader. Pastors usually receive less training for this role than any other and, subsequently, feel the least equipped to carry out this vital area of ministry. Strategic planning, along with influencing the leaders of a church, can take up significant amounts of the pastor's time and energy.

Table 1.1. Categories of Pastoral Activities

Ministry	Managing or Administration	Leadership
Sacraments	Building	Vision casting
Teaching	Board meetings	Leadership development
Preaching	Finances and budget	Strategic planning and staffing
Worship leading	Personnel	Influencing the influencers
Counseling	Programs organization	Mentoring and team building
Prayer	Insurance	Problem solving
Evangelism	Daily administration	Networking
Discipleship	Denominational responsibility	Training leaders to lead
Hospital calls		Leading through modeling
Pastoral care		Delegating and empowering
Weddings		Change agent
Funerals		Understand culture changes
		CEO of congregation
		Responsible for healthiness and effectiveness of church

Today, seminaries are adding faculty to teach courses and offer specialized degree programs specifically in the area of leadership. Successful mega-churches offer conferences on leadership and Christian leaders have written many books on the subject.

Teaching on equipping pastors for leadership has increased substantially. Clergy who desire to learn how to lead effectively have more resources than ever before yet, with all of the resources and training available, pastors are still rarely operating out of the third category. Pastoral leaders who choose to function out of this paradigm of ministry have great potential for growing and transforming their churches. George G. Hunter, III details nine great churches in America in which the pastors are great leaders and the churches are apostolic in their mission. These leaders are risk takers who received a vision from God and are leading change in their churches (Church for the Unchurched 13-16).

The amount of time a pastor spends in each of these three categories will determine how large the church can grow. Pastors who lead larger churches spend a great deal of their time in the third category.

Transitioning a church to a different model of ministry can be a very painful experience. The pastor must train qualified people to be responsible for doing the ministry while training others to manage the church. The pastoral leader is ultimately responsible for understanding how each area should function. Though a shift in emphasis for pastoral leaders occurs in this model, they still need to be involved in ministry. Pastoral leaders share in the leadership of the church but never completely give it away.

Galloway believes that when the pastor is the primary or only caregiver, the ministry of the church will always be limited. Many pastors say, "My people do not want me to lead; they want me to minister." This attitude is one of the reasons that churches do not grow, because one pastoral leader can minister only to a certain number of people. Once the church reaches that size, some members will not feel they are receiving adequate care and will leave the church. According to Galloway, this model is outdated

and ineffective. The job of a true leader is to cast vision, help people see their potential, and accomplish the objectives before them (“Becoming a Leader”).

Larry Bossidy and Ram Charan declare that leaders get things done through systematic execution. An organization can execute only if the entrepreneurial leader’s heart and soul are immersed in the entity. Leading is more than big thinking and influencing people, although those are part of the job. The leader must be engaged deeply and personally in the organization. Execution requires a comprehensive understanding of the organization, its environment, and its people. The entrepreneurial leader must be in charge of making things happen and getting things done by leading three core processes: setting the strategic direction, picking other leaders, and conducting operations (24).

Entrepreneurs anticipate change and adapt to a new paradigm. The entrepreneur not only employs vision but also has the engineering skills for completing tasks. They employ a great combination of both vision and implementation, knowing how to engineer the vision they have for their business. Innovative entrepreneurs look for simple, focused solutions to real problems.

Hunter describes America as the largest mission field in the western hemisphere and third largest in the world, behind China and India. The average church size in America is ninety people, and churches are not experiencing conversion growth. Hunter lays out the frustrating facts and offers a clarion call to the church: Eight out of ten churches are stagnant or declining. The other 20 percent are growing, but 19 percent of the growth is by transfer of members. Only 1 percent of growth is by conversion. Many of those are only responding to seekers, not missionally affecting society. Most church leaders are in denial, or they minimize the extent of the mission all around them. The

Lord of the harvest is calling the Church to rediscover its main business. The Church is the only movement on earth that was created for nonmembers (“Reaching the Unchurched”).

While 80 percent of the churches in America are stagnant or declining, business entrepreneurs start every day. Not all of those businesses flourish, yet if a company had eight out of ten of its ventures in a state of plateau or decline, it would look seriously at the problem and seek radical solutions for fear of going out of business.

The church of the twenty-first century is in desperate need of innovative leaders. The need has never been greater, and the stakes have never been higher. Warren G. Bennis and Burt Nanus believe that leaders in America have failed to instill trust, meaning, and vision in their followers. They have failed to empower persons. The key and pivotal element needed to shape human resources is leadership regardless of whether the organization is a small enterprise, government agency, or institution (8).

Hope still abounds for the future of the Church. If one were to fly above the American landscape, the impact of the entrepreneurial Church would be visually evident. Many of the leading social enterprises that dot this landscape—primary and secondary schools, colleges and universities, hospitals, nursing homes, and social service agencies—were launched either by a local church or a network of churches who responded to a social need (Gonzalez, Reformation 209). Many of these faith-based, non profit organizations have exemplified entrepreneurial leadership in developing social and educational endeavors (Dees, Emerson, and Economy 113). In keeping with this rich heritage, more American churches must now explore new horizons of entrepreneurship in order to turn the tide of religious decline and irrelevance.

This dissertation focused on the role and function of pastor as entrepreneurial leader. The objective was to explore the potential of the entrepreneurial phenomenon by comparing and contrasting the philosophy of entrepreneurship in the business sector with that of the mission-minded local church. Just as entrepreneurial business organizations have reshaped the way that business is being accomplished today, so their approaches can inform churches, leading to new innovations for mission in their communities.

Biblical and Theological Foundations

God brought everything into being, therefore, those created in God's image and likeness have the potential to be creative as well. Involvement in the work of entrepreneurship is to be, in part, God-like (Barton 50-51).

Doctrine of Creation

All forms of creativity and life begin with God. Genesis 1 and 2 reveal that God is the creator of the earth and everything within it. One look at humanity and nature illustrates the diversity and variety of God's creation. God is revealed in many ways through creation.

Genesis 1:26 proclaims that God created both male and female and they are made in the image and likeness of God. The act of creating is part of God's handiwork. God is active in creation and has placed the desire to create in the heart of humanity. Millard J. Erickson believes that the human personality mirrors that of God:

The image is the powers of personality which make man, like God, a being capable of interacting with other persons, of thinking and reflecting, and of willing freely. They are (the powers of personality) those qualities of God which, reflected in man, make worship, personal interaction, and work possible. (513-14)

Humanity is formed in the image and likeness of the Creator; therefore, to work is an

aspect of being a human, particularly, to work with regard to creativity.

The literary style, content, and purpose of Genesis 1 and 2 sets this text as the creation account with the purpose being able to relate the origin of all things. The revelation of God is shown in the nature and purpose of the world and human beings.

The central motif of Genesis chapter 1 gives a comprehensive picture of God calling all things into being. The account of creation reflects the start of history (1:1). Walther Eichrodt argues the first word clearly depicts an absolute beginning (101). Isaiah 40:21 says, “Have you not known? Have you not heard? Has it not been told you from the beginning? Have you not understood from the foundations of the earth?” (NKJV). God proclaims in Proverbs 8:23, “Ages ago I was set up, at the first, before the beginning of the earth” (NRSV). God called the universe into being through the spoken word.

Eichrodt states that the act of creation designates activity confined solely to the deity and without human analogy, which makes use of no material out of which the creation proceeds (111). Psalm 90:2 states that “before the mountains were brought forth, or ever you had formed the earth and the world, from everlasting to everlasting you are God.” “Long ago you laid the foundation of the earth, and the heavens are the work of your hands” (102:25). God is prior to the cosmos in time and power and all comes into being by the Creator’s word and wisdom.

The account gives no indication of anything existing from eternity with God. Genesis 1:1 refers to “the heavens and the earth” as a Hebrew phrase for the cosmos, describing a totality.

Since God is prior to everything, all things have come to be because of the purposes manifested in the spoken word. No other causative factor is involved in the

original motivation to create except God's will informed by the Creator's power and wisdom. Psalm 104:24 expresses, "O Lord, how manifold are your works! In wisdom you have made them all; the earth is full of your creatures." No idea is found anywhere in Scripture that the Creator was under compulsion to create the cosmos or labored in the creative framework.

The concept of God's faithfulness relates to this understanding. The notion of word and action in creation presented in Genesis 1 reflects that the divine will through God's word causes the cosmos to become a reality. Reflection of God's creative power is found in Psalm 33:6-9:

By the word of the Lord the heavens were made, and all their host by the breath of his mouth. He gathered the waters of the sea as in a bottle; he put the deeps in storehouses. Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of him. For he spoke, and it came to be; he commanded, and it stood firm.

God's word is in accordance with God's actions. The result is the creation of the world through the spoken word.

After Genesis 3, the later experiences of God, as well as being predicated on the very nature of God, are a result of the moral fabric of creation. God created humankind to adhere to the created order arising from the Creator's own nature.

God's supreme creation is people, who not only are the pinnacle of the created order but are absolutely unique in bearing the Creator's image. The Creator's origin is not explained; no beginning is recounted. Rather, the Creator's word defines all. The Creator's moral character, wisdom, and power are made manifest in the creation of a world that is good.

God creates through Christ (Col. 1:15-20; John 1:2; Heb. 1:2). The Father is the

author of creation, and the Son is the agent of creation. By linking the Son with the Father, creation has its foundation in the relationship between the Father and the Son. Genesis 1 must be read in light of John 1.

John Stott defines work as “the expenditure of energy (manual, mental or both) in the service of others, which brings fulfillment to the worker, benefit to the community and glory to God” (106). R. Paul Stevens refers to the beginning of Creation as God working—speaking, fashioning, crafting, sculpting, and designing. God makes light, space, matter, time, land, sea, and most striking of all, human beings (113).

The Old Testament uses metaphors to describe richly God as worker (Gen. 1-2; Job 10:3-12; Ps. 139:13-16): composer and performer (Deut. 31:19), tentmaker and camper (Job 9:8), garment maker and dresser (Job 29:14), shepherd (Ps. 23:1-4), architect/builder (Prov. 8:27-31), metalworker (Isa. 1:24-6), potter (Isa. 31:9), farmer (Hos. 10:11), and teacher (Matt. 7:28-9). These metaphors offer a multitude of meanings in the work of humankind and the work of God. They suggest that the work of humanity is a point of connection with God and, consequently, a source of spirituality and meaning.

The Bible also begins with the parallel vision of human beings created in the image of God and commissioned to “work the garden and take care of it” (Gen. 2:15). The Bible first describes work through a picture of Adam naming each of the animals. Human beings are called to care for the world in spectacular ways. Christ’s death has disarmed the powers of darkness and brought substantial healing, thereby making a way for creativity and work, however, even Christians struggle and experience difficulties with work until the end of this age (Stevens 114).

The work of a believer in Christ is to participate in the work of God: “The work

of God is this: to believe in the one he has sent” (John 6:29, NIV). In this way, followers of Christ are coworkers and fellow workers with God (Mark 16:20; 1 Cor. 3:9).

Stevens talks about the great themes in the Bible of God’s work. God the Creator begins by forming, fabricating, maintaining, and, finally, finishing the process of design. God the Savior performs redemptive work, as God mends, unites, and saves humanity. God the Lover of human souls brings health, dignity, and meaning by performing relational work. God the Leader brings humanity to consummation and develops community-building work. Every legitimate occupation embodies some dimension of God’s unique work: designing, making, organizing, beautifying, leading, and dignifying. Believers in Christ are drawn into God’s work (119).

Purpose Statement

The purpose of the study was to explore the leadership practices, qualities, and characteristics of entrepreneurial leaders in the business and church world in order to develop a potential profile for an entrepreneurial pastor. Church leaders can be more effective by learning from the business world, specifically, first-class business entrepreneurs.

Not everything done in secular business transfers to the church world. Businesses are usually in existence to make a profit. The practical business model is addressed in this study. The study also attempts to find the theological filters upon which to base this comparison by critically assessing what the business community is doing. The study sought to find what is transferable and what is not by using critical thinking.

The research identifies entrepreneurial characteristics of leadership in the business and church world and looks at how those can be used to help pastors develop effective

skills for leadership. The experiences of entrepreneurial leaders in the business and church world are examined in order to develop a potential profile for a pastoral entrepreneur. The value of the stated purpose was to develop effective models for church innovation along with the characteristics of an entrepreneurial pastor.

The research was based on a review of pertinent literature in the field of business and nonprofit and church entrepreneurship and on an analysis of several models being developed by entrepreneurial pastors in innovative churches.

Research Questions

In order to fulfill the purpose of this study, the following research questions were designed.

Research Question 1

What are the characteristics, traits, qualities, and practices that entrepreneurial leaders from the business and church world commonly hold?

Research Question 2

What biblical and theological principles are common among entrepreneurial church leaders?

Research Question 3

What principles are transferable from the business world to the church world?

Definition of Terms

An *entrepreneur* is anyone who sees an opportunity to start something new and envisions, launches, manages, implements, and assumes the risks of that new venture.

Entrepreneurial venture is a speculative business enterprise involving risk that achieves success by helping the organization's overall mission and vision.

Entrepreneurial leadership is leading a group of people in an innovative fashion to take calculated risks for the purpose of furthering a compelling vision.

Transfer principles, for the purpose of this study, are the characteristics and traits of business entrepreneurial leadership that can be transported to the church world.

Methodology

This was an exploratory study using semi-structured interviews to discover the experiences of entrepreneurial leaders in the business and church world in order to develop a profile for a pastoral entrepreneur. The research identified first-class business and church entrepreneurs and the leadership characteristics they employ. From the literature review, I developed criteria that identify entrepreneurs and then used these criteria when interviewing leaders.

The study began with an expert panel of entrepreneurial leaders from both the business and church world in order to develop a list of leaders to interview. The interviews were designed to learn the characteristics of an entrepreneurial leader, along with what entrepreneurial practices and values from the marketplace are transferable in the church and why they are adaptable.

The research method is composed of semi-structured interviews. The data and information for the study came from the interview process. The interviews were audio taped and transcribed in order to provide empirical data for analysis. Interviews were conducted over the telephone.

Subjects

I conducted twenty intensive interviews with leaders and pastors who have demonstrated the characteristics of entrepreneurial leadership in their businesses and

churches. These leaders were chosen from a panel of experts after meeting prescribed criteria.

Four criteria were established in order to qualify for an interview:

1. They must be recognized as entrepreneurial leaders by their peers, followers, and others in their industry or ministry;
2. They must have at least three years of experience in an entrepreneurial venture;
3. They must have led a business or church that they either started, or revitalized, that required entrepreneurial leadership; and,
4. They must demonstrate a willingness to be open and honest with regard to their own characteristics of leadership.

The population consisted of twenty respondents including ten business entrepreneurs and ten entrepreneurial pastors. In order to overcome personal bias, the panel of experts chose the respondents. Each participant is known for his or her entrepreneurial skills in effectively starting or revitalizing business ventures and churches. These leaders were asked to respond honestly to learn the characteristics that they possessed to become successful leaders.

Variables

The primary variables for this study are entrepreneurial leadership and the transferability of entrepreneurial characteristics and traits from the business world to the church world. The variables include the ability to envision, launch and lead the risks of their entrepreneurial ventures. These are further addressed in Chapter 3. The other crucial variable of the study includes determining the attributes and characteristics that set these entrepreneurial leaders apart from others in their field.

Secondary variables include age, setting, gender, culture, spiritual giftedness, theological persuasion, size of the organization, and geographical location. A leader's setting and culture may influence the ability to communicate change and cast vision.

Instrumentation

Two different researcher-designed questionnaires were used in the study. The first included background information in order to provide insight into the history and background of each respondent. This background information revealed the entrepreneurial leadership experiences they had performed in the past. The second instrument consisted of a set of questions that each participant was asked in semi-structured interviews. The questions were not sent in advance to persons interviewed.

Data Collection

The data collection included the following steps: (1) identifying entrepreneurial leaders through a panel of experts; (2) seeking consent for a semi-structured interview through written contact; (3) mailing a background information survey and confirming the time and date of the telephone interviews; (4) calling to conduct the interviews and taping them for accuracy; (5) transcribing the taped interviews; (6) reflecting upon and analyzing the results of the data; (7) employing a research reflection team to read the responses and interpret them; and, (8) performing the ethnographic technique to identify the frequency of major themes and nuances from the data.

Delimitations and Generalizations

This study measured the characteristics of entrepreneurial leaders from both the marketplace as well as from ten churches of different denominations throughout the United States. The findings represent what entrepreneurial characteristics apply to the

secular business world as well as the church world. The study also addressed the biblical and theological principles common among entrepreneurial leaders.

One limitation of this study is that spiritual leadership in the church is different from leading a business venture. Profit and loss are not the bottom line for the local church. Not everything done in secular business transfers to the church world; therefore, some of the things that have worked for entrepreneurial leaders in the business world will not work for entrepreneurial pastors.

Though this study emerged out of my deep believe that the Church needs not only leadership in general but, specifically, entrepreneurial leadership, I believe the insights and principles gleaned from this analysis will have application in a large variety of leadership settings for years to come.

Overview

In Chapter 2, the current literature in this field is reviewed and examined. Chapter 3 provides a more detailed pattern of the design of the study. Chapter 4 supplies an analysis of the interview findings. Finally, Chapter 5 gives a summary of the major findings along with applications of the conclusions.

CHAPTER 2

REVIEW OF SELECTED LITERATURE

Researchers of entrepreneurship have discovered characteristics that most successful entrepreneurial businesses share. These characteristics can be used to compare and contrast business entrepreneurship with church environments.

Jeffery A. Timmons defines entrepreneurship as “a way of thinking, reasoning and acting that is opportunity obsessed, holistic in approach, and leadership balanced” (27). Others expand this definition by suggesting that “entrepreneurs are innovative, opportunity-oriented, resourceful, value-creating change agents” (Dees, Emerson, and Economy 4).

A pastoral entrepreneur is one who goes where God is moving. The additional quest of the pastoral entrepreneur is to weigh both the social return and the spiritual return in fulfilling the ultimate missional commitment of the Church.

John Jackson sees the pastoral entrepreneur as combining aggressive goals of business with God’s heart for people. He calls this kind person a “pastorpreneur” because he or she is an innovative Christian leader who is a creative dreamer willing to take great risks in ministry in order to gain great things for Christ and the kingdom (18).

Warren G. Bennis and Robert J. Thomas studied entrepreneurial leaders in their thirties as well as another group in their seventies to compare and contrast values and styles of leadership. The process of the research brings out qualities of entrepreneurs that are commonalities as well as differences between young and old. One interesting thing they found was that successful, older entrepreneurs possessed qualities typically associated with youth: fearlessness, curiosity, eagerness, playfulness, energy, and

warmth. Unlike some who have been defeated by time and age, these entrepreneurial leaders remain willing to take risks and remain courageous and hungry for experience and knowledge (160-63).

Walt Disney explains his retention of the entrepreneurial spirit well: “People who have worked with me say I am ‘innocence in action.’ They say I have the innocence and unselfconsciousness of a child. Maybe I have. I still look at the world with uncontaminated wonder” (Smith and Disney 21). The ability to have “uncontaminated wonder” is what ultimately distinguishes those who are fulfilled from the ordinary and mundane (21).

Entrepreneurial leadership is explained in unique terms by Bennis and Nanus. Entrepreneurial leaders’ true value and reward comes from a sense of play and adventure. They describe work in ways that sound more like scientists: “solving a problem,” “exploring a new space,” and “discovering or designing something new” (70). Like scientists, artists, and explorers, leaders lose their sense of time, forget their personal problems, and feel in control and competent as they focus their attention on the limited field of their task. They are walking the tightrope, and they love it (71).

The literature repeatedly mentions seven characteristics of an entrepreneurial leader. Entrepreneurial characteristics are traits, abilities, values, and attitudes that enable leaders to dream, envision, develop, and lead an entrepreneurial venture effectively.

The details of each author’s position on the characteristics of an entrepreneur are addressed along with where the writers differ on each theme. Finally, interaction between authors is shared while addressing the seven traits of an entrepreneurial leader. Following are seven different characteristics of an entrepreneurial leader.

Vision and Dream

The first element is a clear vision and dream of changing the world. George Barna says that vision is a picture of a preferable future of the way things could be that inspires (29). It initially inspires the leader, and then others become motivated when the dream is shared. Every successful organization begins with a vision and dream that requires passion, determination, and the desire to grow if it is going to be fulfilled (Soderquist 1).

Andy Stanley explains that “visions are born in the soul of a man or woman who is consumed with the tension between what is and what could be. Anyone with a vision will tell you this is not merely something that could be done. This is something that should be done” (17). The moral element is what gives vision its sense of urgency. Stanley defines vision as a “clear mental picture of what could be, fueled by the conviction that it should be” (18).

Hybels says that vision is at the very core of leadership. Taking vision away from a leader is like cutting her or his heart out. Vision is the clear call that sustains focus in an organization over the long haul. When a local church needs a God-honoring vision, it turns to its leaders (Courageous Leadership 31).

Vision creates energy that moves people into action. A clear vision given by an entrepreneurial leader provides a compelling picture of the future that enables the church to know its destination. Vision keeps the organization from getting distracted (Hybels, Courageous Leadership 48).

Leaders are the most results-oriented people in the world. Results get attention, and the leaders’ visions and dreams compel people to pull toward them. The combination of commitment and intensity is magnetic.

Bennis and Nanus describe Ray Kroc as the visionary force behind making McDonald's the largest fast food corporation in the world. He was originally selling milkshake cups and dispensers when he met the McDonald brothers, who owned a small hamburger eatery. Kroc was asked about his initial vision: "I can't pretend to know what it is. Perhaps it's a combination of your background, your instincts and your dreams. Whatever it was at that moment, I suppose I became an entrepreneur and decided to go for broke" (27). Kroc had a dream and nothing was going to stop him from fulfilling it.

Burt Nanus describes vision as a realistic, attractive, credible future for an organization. It is an articulation of the destination for which the organization should aim that is more desirable and better for the organization than the present one. An entrepreneurial leader's vision inspires people to act and helps shape the future as people give their lives to it (8). Nanus claims, "There is no more powerful engine driving an organization toward excellence and long-range success than an attractive, worthwhile, and achievable vision of the future, widely shared" (34).

Sam Walton did not see Wal-Mart becoming the largest retailer in the history of the world. He simply desired to provide a better experience for people living and shopping in small towns. The vision grew, but his fundamental premise would never change: "Improve the standard of living for everyday people by providing quality goods at low prices" (Soderquist 12). Looking back at what Walton accomplished reveals that very few things are more dynamic and powerful than a vision (13).

The great American corporations of the twentieth century were extensions of their founders and reflected their vision. General Motors was Alfred Sloan. RCA was Robert Sarnoff. The Ford Motor Company was Henry Ford. Vision, like the world, is dynamic

rather than static. It must be adapted, renewed, and adjusted. If the vision becomes too dim, it must be abandoned and replaced (Bennis, On Becoming a Leader 199).

The dreams that cause entrepreneurial leaders to set all things aside and focus on a single purpose are what make them unique. Walt Disney says, “If you can dream it, you can do it” (Smith and Disney 30). The leaders who act upon their dreams make great things possible.

John P. Kotter believes that vision plays a vital role in producing useful change by helping to inspire, direct, and align actions of large numbers of people. Without an effective vision, a transformation effort can quickly dissolve into a list of time-consuming, incompatible, and confusing projects that either head in the wrong direction or nowhere (7). Entrepreneurial leaders need to be able to describe the vision driving the initiative of change in a few minutes and get a response that signifies both interest and understanding (8).

Vision inspires, animates, and transforms a purpose into action. Regardless of whether the vision is fast-food restaurants or entertainment, it holds a unique value for the entrepreneurial leader that is worth the sacrifice at all costs. Entrepreneurial leaders have mastered the ability to select, synthesize, and articulate a clear vision of the future. The vision must be clear, attainable, and attractive.

Every great leader has this characteristic in common: an overarching vision that is concerned with the guiding purpose. Bennis explains how leaders manage a vision. All entrepreneurial leaders have the ability to create a compelling vision that takes others to a new place, and they possess the ability to translate the vision into a reality. The defining quality of a leader is the capacity to first create and then realize a vision. The

responsibility of the entrepreneurial leader is to transform vision into reality (Managing the Dream 73).

Stanley speaks from a Christian standpoint explaining that “pursuing a vision requires faith. Pursuing a great vision requires great faith” (65). Any vision worth pursuing demands risk and sacrifice, and the leader must take the first step. Nevertheless a divine vision is limited only by God’s resources and potential. Staying vision focused keeps the leader God focused. Stanley says the vision is a regular reminder of a leader’s dependency upon God, the realization that if God does not do something, the organization will not go forward (57).

Entrepreneurial leaders must also bring people with them. Visionaries must be able to influence people if they want to see their vision through from beginning to end. Leaders must have the ability to move people from where they presently are to where the leader believes they could and should be (Stanley 178).

According to James M. Kouzes and Barry Z. Posner, entrepreneurial leaders have dreams of what could be. They have complete belief in their dreams, and they exude confidence in their abilities to fulfill the dream and make extraordinary things happen. Every movement and organization begins with a dream. The vision is the force that creates the future (10).

Entrepreneurial leaders inspire shared vision. Leaders have a desire to change the way things are, to make something happen, to create something that has never been created before. Vision that is un-communicated is no vision at all. The leader who hopes things work out does not go far enough. The ability of a leader to get others on board with the direction they are going and evangelize them with the vision is where true

change takes place (Kouzes and Posner 390).

According to Kotter, entrepreneurial leadership establishes direction by developing a future vision along with strategies for producing the necessary changes here and now. A clear vision acknowledges that sacrifices are going to be necessary while communicating that the benefits will far outweigh the cost. A concrete vision inspires the type of action necessary to produce major change (70-71).

The process of visioning for entrepreneurial leaders, to a certain extent, is to live their lives backward. They have pictures in their mind of what the future will look like before they even begin the project. The image of the future leads them forward; however, visions seen only by a leader will not create an organized movement or significant change. A leader must have followers, and people will not follow a vision until they accept it as their own. Entrepreneurial leaders are effective not by commanding commitment but by inspiring it (Kouzes and Posner 119).

Kotter stresses that developing the right training, systems, structure, and supervisors to build upon a clear, well-communicated vision enables an organization to develop an enormous source of power to improve its performance. The result mobilizes individuals to help provide leadership and produce needed change (69).

Effective visions have at least six crucial characteristics:

1. Imaginable: Conveys a picture of what the future will look like
2. Desirable: Appeals to the long-term interests of employees, customers, stockholders, and others who have a stake in the enterprise
3. Feasible: Comprises realistic, attainable goals
4. Focused: Is clear enough to provide guidance in decision making
5. Flexible: Is general enough to allow individual initiative and alternative responses in light of changing conditions
6. Communicable: Is easy to communicate; can be successfully explained within five minutes. (Kotter 72)

Regardless of the size or scope of the organization, placing the vision up to the grid of these six key characteristics will help determine the effectiveness of the vision.

One of the ways to keep the vision alive is to create small wins along the way. Achieving small wins enables momentum to be created and helps keep people moving in the right direction (Kouzes and Posner 258). The most effective aspects of change are incremental. The process involves breaking down the large overall problem into smaller steps that allow persons to see victories numerous times (243).

The small-wins strategy also allows leaders to build the commitment of their constituents' for a course of action (Kouzes and Posner 245). Small wins build confidence and reinforce people's innate desire to feel successful. Small wins attract people who desire to be a part of a successful venture by forming the basis for a dependable pattern of winning. People do not get overwhelmed by the vastness of the task (248).

Above all else, the lessons that are learned from "just going out and doing it" are revered. Fulfilling their dreams has become the passion of young leaders. Entrepreneurship, like kayaking, trekking, snowboarding, and mountain biking, has become the avocation of young women and men who were raised to believe they could do anything, and become anyone. These young entrepreneurs are convinced that they live in an age without limits. If the conditions today are completely new, investing in old methods and ideas of learning is pointless (Bennis and Thomas 64). This sense of living on the edge is the second characteristic of entrepreneurial leaders.

Risk Takers

Effective leadership involves risk taking say Bennis and Nanus. Entrepreneurial

leadership challenges, innovates, and changes the fundamental metabolism of the organizational culture risk takers' desire to be innovative change agents. Innovation causes people to become defensive, and resistance to new ideas cause opposition to form. Any new idea initially looks impractical, unfeasible, or foolish. Before the innovation can be internalized by an organization, monotonous rehearsals and endless demonstrations often take place. The leadership must remain courageous in the face of opposition and have patience when difficulties arise (52).

Entrepreneurial leaders embrace error. They create an atmosphere where risk taking is encouraged. They are not afraid to make mistakes and admit them. They tell those who work with them that the only mistake they can make is to do nothing. The way entrepreneurial leaders respond to failure is their most memorable and impressive quality (Bennis, On Becoming a Leader 197).

According to Kouzes and Posner, those that lead others to greatness must learn to seek and accept challenges. Every entrepreneurial leadership situation includes some type of challenge. All entrepreneurial leaders challenge the status quo. They are pioneers who are willing to go beyond the normal process and step out into the unknown (9). These leaders are willing to take risks, experiment, and innovate in order to discover new and better ways to do things; however, entrepreneurial leaders do not always need to be the creators of new processes, products, or services. The primary contribution of entrepreneurial leaders is the recognition and support of good ideas, and the readiness to challenge the current system in order to get new processes, products, services, and systems adopted. Entrepreneurial leaders are early adopters of change and innovation. They know well that innovation, change, and experimentation all involve risk and failure,

yet they proceed anyway (10).

Every organization and movement should have an “Innovators’ Hall of Fame.” Every function of the organization would have an opportunity to be a part of it. Efforts that were well intentioned but did not work out would be seen as important as the ones that did succeed. Many, if not most, innovations fail. People need to understand that failure does not bring expulsion. If failure is punished, people will no longer continue to contribute their new ideas.

Real transformation takes time. Complex efforts to restructure the organization or change strategies risk losing momentum if no short-term goals are available to be met and celebrated. Unless people see within the first six to eighteen months compelling evidence that the journey is producing expected results, most will not succeed in the organization long-term. Without short-term wins, too many people actively join the resistance or give up (Kotter 11).

Entrepreneurial leaders who make an attempt to embrace the future are many times happier than those who cling to the past. Learning how to create a twenty-first century enterprise is not easy; however, leaders who adapt to change, attempt to grow, and develop leadership skills are usually driven by the knowledge that they are doing something right for the organization, as well as for themselves. A sense of purpose is what inspires them and spurs them on to risk during rough periods.

The entrepreneurial leaders of today’s top enterprises encourage others to jump into the future, help people overcome normal fears, and expand the leadership capacity in their organization. These leaders provide a profoundly vital service for the whole community (Kotter 186).

Donald C. Hambrick, David A. Nadler, and Michael L. Tushman make clear that the aspiration of leaders to be “the best in the field” is what drives entrepreneurial leaders and their organizations to attempt transformative, radical change. Without this vital aspiration, people question whether going through the difficulty of discontinuous change is worth the price; however, even leaders’ loftiest intentions to create change can experience difficulty. One of the reasons so many change initiatives fail is because getting the change done is most frustrating and challenging (308).

Effective large-scale change needs to be implemented with a holistic master plan in mind. The plan must address change in several related but distinct areas: leadership, strategy, organizational behavior, and culture (Hambrick, Nadler, and Tushman 309). The phases of implementation must be planned rather than moving forward in every area at once. The understanding of areas that need change and how to execute those changes must be carefully examined.

Bossidy and Charan understand that change comes faster than ever in the culture of the twenty-first century. Unless entrepreneurial leaders translate big ideas for change into concrete action steps, they are pointless. Without execution, taking risks will lead to failure. Without execution, breakthrough thinking will break down. Learning will add no value, people will not meet goals, and the revolution will stop dead in its tracks. When leaders risk change without properly executing, what they get is change for the worse because failure drains the momentum and energy out of the organization. Repeated failure will destroy it (15).

No organization can take calculated risks and adapt to change well or deliver on its commitments unless every leader is practicing the discipline of execution at every

level. Execution must be a part of the organizations strategy and goals. It is the missing link between the strategy of the organization and its goals; therefore, it is the major job of the entrepreneurial leader. If leaders do not know how to execute goals, the whole of their efforts to grow great organizations will always be less than the sum of their parts (Bossidy and Charan 19-20).

At periodic intervals or at the completion of projects and events, leaders can help assess the effectiveness of innovations by taking the team through a review retreat. Four questions can be asked:

1. What did we do well?
2. What did we do poorly?
3. What did we learn?
4. How can we do better the next time?

Innovation and successful change happens best when action is taken as needed, and the next project is begun by reviewing any of the lessons learned (Kouzes and Posner 84).

The implementation of successful major change begins with a clear purpose and a well-defined strategy. Entrepreneurial leaders understand that implementing change in the present involves risk; therefore, they must instill the capacity for long-term change within the organization. The capacity for ongoing change becomes the definitive source of competitive advantage. This capacity is what separates good organizations from those who are the best (Hambrick, Nadler, and Tushman 317).

Innovative organizations must learn to be efficient, tactical, and strategic at the same time. Entrepreneurial leaders who orchestrate successful transformations are inclusive and assertive at the same time. These leaders take responsibility for establishing

the vision, but they involve others in the process of shaping it. They share their power with employees in order to mobilize creativity and latent energy that fosters a sense of ownership at every level of the organization (Hambrick, Nadler, and Tushman 373).

Moral Compass

Authentic leadership is always about character according to Bennis and Thomas (142). Character is a protean and formidable word that has twenty-six definitions in the American Heritage Dictionary (“Character”). William James espouses a prolific definition of character:

I have often thought that the best way to define a man’s character would be to seek out the particular mental or moral attitude in which, when it came upon him, he felt himself most deeply and intensively active and alive. At such moments, there is a voice inside which speaks and says, “this is the real me.” (qtd. in Bennis and Thomas 142)

Sometimes that voice can transport reason to a much larger audience.

The integrity of entrepreneurial leaders is composed of three key elements: moral compass, competence, and ambition. These elements are like the legs of a tripod; they must be kept in balance. Moral compass is the capacity to distinguish between good and evil. Competence includes mastery of specific skills. Ambition is the desire to achieve something of value for either personal gain, the good of the community, or both. When the three elements are in balance, they form a stable tripod; however, when any single element dominates the leader’s behavior, the tripod becomes unstable, and the leader is at risk of lacking integrity. Ambition that is absent of a moral compass becomes naked destructiveness. If competence is allowed to become mere virtuosity, it can become monstrous as well. The absence of a moral compass was displayed by the ethically challenged leadership of such companies as Enron and WorldCom (Bennis and Thomas

146).

Stanley believes that nothing compensates for a lack of moral authority. He explains that moral authority is a fragile entity. Moral authority takes a leader a lifetime to earn yet it can be lost in an instant. Once it is lost, it is nearly impossible to restore. The one thing a leader controls and must protect at all costs is his or her moral authority. All the talent, charisma, and ability in the world cannot take the place of moral authority (179-81).

Entrepreneurial leaders must be willing to make right choices even if it puts the vision in jeopardy. Moral and ethical compromises of any nature lead to losing moral authority. Stanley says when a leader faces an ethical or moral fork in the road, he or she must abandon the vision before abandoning moral authority. God does not guide a leader to embrace a vision that will force him or her to do something God forbids. Leaders are called to obey God at all costs, hold their vision with an open hand, and watch God intervene (Stanley 184-86).

Exemplary leaders never lie to themselves, especially about themselves, and they know their assets as well as their flaws and deal with them directly. When leaders know what they consist of and what they want to make of it, then they can invest themselves. Bennis sees three essential parts of integrity: candor, self-knowledge, and maturity. These three characteristics are the same as biblical integrity. Candor is based in honesty of action and thought, a fundamental wholeness and soundness, and a steadfast devotion. Honesty is the key to self-knowledge (On Becoming a Leader 41).

Integrity is the basis of trust, which is more a product of leadership than an ingredient. Integrity is the one quality that must be earned. It cannot be acquired but

instead is given by followers and coworkers; however, leaders cannot function without it (Bennis, On Becoming a Leader 41).

Daniel Goleman, Annie McKee, and Richard E. Boyatzis share that great leaders move people. They ignite passion and inspire the best in those around them. Great leadership works through the emotions. The authors talk about the how great leaders have competencies in emotional intelligence, which is how leaders conduct themselves and their relationships. Leaders who maximize primal leadership guide the emotions of the people they lead in the right direction. Leadership is about leading the way and improving the world. It takes emotional intelligence to lead well and involves how leaders deal with people. The way that leaders deal with themselves and their relationships can determine their success more than their mental aptitude (6).

Emotional intelligence allows leaders to stay in control of their impulses and feelings and causes them to create an environment of fairness, trust, and comfort. The transparency they embody is a leadership virtue that reveals integrity and allows people to trust them (Goleman, McKee, and Boyatzis 47). They discuss the emotional reality of every leadership experience in that the vision of an organization evolves, but the “sacred center” must remain intact. The moral compass of a leader allows those core values and beliefs of the organization to remain the foundation of entire organization (218).

Noel M. Tichy and Eli B. Cohen share that entrepreneurial leaders and the organizations they lead must have strong values that everyone both lives up to and understands. Values are deeply embedded and support the business ideas in an organization. Everyone on the team is held accountable to them (20).

Kouzes and Posner conducted surveys and found that the single most important

characteristic found in the leader-follower relationship was honesty. In their study, nearly 90 percent of constituents wanted their leaders to display honesty above all else. This message is one that all leaders must be willing to take to heart. Consistency between deed and word is how people judge leaders to be honest. If leaders practice what they preach, people are more willing to entrust them with their career, and sometimes even their lives (22). Confusion over where a leader stands can create stress; not knowing what a leader believes can contribute to indecision, conflict, and political rivalry. People do not trust leaders who will not divulge their ethics, values, and standards (23).

Trust is at the very heart and soul of fostering collaboration. The central aspect found in human relationships both outside as well as inside an organization is trust. A vital element of organizational effectiveness is also trust. Persons who are unable to trust others will fail to become leaders. Individuals who cannot be dependent on the work and words of others either supervise the work so strictly that they become over-controlling or doing all the work themselves. The demonstration of leaders' lacking of trust in others always results in others demonstrating a lack of trust in them (Kouzes and Posner 163).

Trust in major institutions as well as those who lead them has been declining steadily in the last few decades. Organizations are now paying the price for the increased cynicism as well as dishonest business practices. The evidence clearly indicates that the only hope of reinventing companies and communities is by restoring trusting relations (Kouzes and Posner 163). The lack of trust is an unfortunate climate that exists in the church world as well.

Trust may be a small word, but it is an enormously complex factor that has powerful connotations. The ingredients include a combination of constancy, competence,

fairness, caring, authenticity, and candor. Authenticity is achieved by entrepreneurial leaders when they are able to balance the tripod of forces working in and on most human beings: competence, integrity and ambition. Authenticity is being real (Bennis, Managing the Dream 155).

Leaders who understand that trust is essential know how to build relationships of trust within their team. They consider differing viewpoints in order to make use of other people's abilities and expertise. They are willing to allow other leaders to exercise influence over group decisions and feel comfortable with the group. In contrast, leaders in a distrustful environment often create a self-protective posture. They hold the reigns of power tightly and are directive. Many times those who work for such leaders are apt to pass the distrust on by distorting and withholding information. Trust has been revealed as the most significant predictor of workers' satisfaction with their organization (Kouzes and Posner 165). Regardless of a person's position and level of participation in making decisions, people who trust the organizational leaders the most and feel trusted in return are the most satisfied. Trust makes work in an organization easier because it forms the basis for more openness between both departments and individuals.

Trust is built when leaders are vulnerable and prove themselves trustworthy to those whose subsequent behavior cannot be controlled. Leaders who want the higher levels of performance that come with trust and collaboration must demonstrate their trust in others before asking for trust from others. Leaders go first in the area of trust with a willingness to risk trusting others. Listening to what others have to say and appreciating them, as well as their particular viewpoints, demonstrate respect for others and their ideas. Sensitivity to others' interests and needs is an important ingredient necessary to

building trust (Kouzes and Posner 168).

Character is the key to leadership. Research at Harvard University indicates that eighty-five percent of the performance of a leader depends upon personal character (Bennis, Managing the Dream 58). Leadership success or failure usually has to do with the qualities of the heart. The word character has many definitions. For exemplary leaders, character is far more than ethical behavior, though that is essential. The word character comes from the Greek and means inscribed or engraved. For entrepreneurial leaders, character has to do with who they are, and how they organize their experience (63).

Bill Thrall, Bruce McNicol, and Ken McElrath define character as the inner world of values and motives that shapes leaders' actions. Character ultimately determines the nature of leadership. It empowers leaders' capabilities while at the same time keeping them in check. It distinguishes those who abuse power from those who steward it well. Character weaves values such as selfless service, honesty, and integrity into the fabric of leaders' lives, organization, and culture (1-2).

Effective leaders know that voice well. They comprehend that becoming a fully integrated human being is necessary to become an effective leader. For entrepreneurial leaders, character is defined by competence, drive, and integrity. Persons who do not have a moral compass are destructive achievers who use resources for no higher purpose than achievement of their own goals. These persons seldom last because of the difficulty they find engaging others and sustaining meaningful results (Kouzes and Posner 63).

Integrity, in the most common dictionary usage, means wholeness and completeness. Integrity is very relevant to the discussion of leadership. Integrity is

synonymous with honesty, truth telling, and moral behavior. True leaders must behave with integrity by being honest, ethical individuals where deeds and words are consistent (Bennis, Managing the Dream 9).

Integrity is the admired trait of completeness or wholeness achieved by those who have a healthy self-esteem and self-confidence. People with integrity “know who they are.” The person who exhibits a healthy self-esteem has the ability to respect and esteem others. Such leaders’ ease with themselves allows others to respect and esteem them (Kotter 46).

Kay Gilley sees living with integrity as one of the few truths of true leadership. Integrity is a wholeness that encompasses the system of belief on such a deep level that severing actions from beliefs is impossible. Integrity is speaking, acting, thinking, and believing in complete accordance with personal values. Faith and trust are unconditional. They cannot be earned; they can only be lost (44).

In today’s world where chief executive officers from Enron, WorldCom, and Adelphia are going to jail, people are having difficulty trusting leaders. Real trust is hard to foster even between those who have made a choice to be together and work on it for years, such as spouses.

Trust is the degree to which persons are willing to support the purposes of the organization. Asking people to become more entrepreneurial lessens the hierarchies of the organization. In order to empower people, a shared commitment to the same values and mission are necessary (Bennis, Spreitzer, and Cummings 74).

Relationship is at the heart of trust. Without trust leaders cannot lead. Exemplary leaders are dedicated to building relationships based upon caring and mutual respect.

Price Waterhouse Coopers did a recent study on corporate innovation involving companies who are listed on the Financial Times 1,000. The researchers concluded that trust was “the number one differentiator” between the bottom 20 percent of companies surveyed and the top 20 percent. The top performers’ trust empowered individuals to implement change and communicate in order to turn strategic plans into reality (Bennis, Spreitzer, and Cummings 85).

Kotter says that trust helps enormously to create a shared objective. One of the main reasons persons in an organization are not committed to its overall excellence is because they do not really trust each other. Creating a common goal in the organization becomes much easier when the level of trust is raised. Entrepreneurial leaders know how to challenge and encourage people to transcend insular short-term interests by teaching people to trust one another (66).

Erwin Raphael McManus explains that when character is considered, attributes such as humility, trustworthiness, and integrity are used. All of these are certainly critical to entrepreneurial leadership. Every true leader has a distinguishing characteristic, which is the best way to define character (Unstoppable Force 141).

Team Builders

Innovators and entrepreneurs, like all creative people, view things differently and think in original and fresh ways. True leaders are not only innovators, but they make every effort to find and use other trendsetters in the organization. Nevertheless, in churches today, Barna claims that special-interest power groups reduce the motivation for pastors to take major risks; furthermore, most pastors have been equipped as private chaplains and teachers rather than visionary leaders (69).

Barna offers one solution to this leadership gap. He encourages the development of leadership teams (142). This approach coincides with Timmons' recommendation that the key to the long-term growth of any new venture is developing an entrepreneurial team. While the founding entrepreneur is crucial, the team is equally important, particularly if the venture is to continue growing. Timmons explains the importance of the lead entrepreneur:

The capacity of the lead entrepreneur to craft a vision, and then to lead, inspire, persuade, and cajole key people to sign up for and deliver the dream makes an enormous difference between success and failure, between loss and profit, and between substantial harvest and "turning over the keys" to get out from under large personal guarantees of debt. (278)

Timmons also proposes that a quality team can strengthen the chances of success and the potential for greater expansion of an entrepreneurial venture. The need for a quality team is also true for a church-based venture. Much of the success of a team depends upon the ability of the key leader to create a captivating vision and then lead the team to fulfill that vision (278).

Jim Collins studied companies that made a leap from good results to great results and were able to sustain those results for a period of at least fifteen years. When he began the study, he expected that the good-to-great leaders would start by establishing a new vision and strategy. He found instead that these entrepreneurial leaders first "got the right people on the bus, the wrong people off the bus, and got the right people in the right seats—and then they figured out where to drive it (Good to Great 13).

Team leadership is essential for the entrepreneurial spirit to flourish. None is as smart as all. The problems faced in an entrepreneurial venture are too great for any one discipline or any one person. Bringing people together from a variety of disciplines and

backgrounds that can look at a problem through a prism of common purpose is essential. The genius of teams is that they include strong individual achievers who are able to work together to get positive results.

Teams serve an equally important second function: They provide personal fellowship and support. Without a sounding board for outrageous ideas, and without personal encouragement and perspective, entrepreneurs would lose their way. Behind every great entrepreneurial leader is an effective partnership, a great team. The makeup of every great team is a unique construct of strong, many times eccentric, individuals (Bennis, Managing the Dream 136).

A shared dream is at the heart of every great team. Great teams believe they are on a mission from God, that they have the ability to make a dent in the universe and change the world. They are obsessed with their work. It becomes a fervent quest rather than a job. The team concept is what brings the necessary energy and cohesion to their work. The abandoning of individual egos allows conflict to be managed in order to pursue the dream. Conflict is resolved, even with diverse people, by reminding them of the mission (Bennis, Managing the Dream 137).

Many times teams have an invented or real enemy. They see themselves as winning underdogs. Teams that are world changing are usually populated by mavericks at the edge of their disciplines. The wisdom of operating on the fringes gives them an attitude of perseverance that says, “don’t-count-me-out,” and this attitude feeds their obsession. Members of great teams pay a personal price. Creating a great organization, many times, is a night and day job (Bennis, Managing the Dream 138).

A new process of decision making is clearly demanded in today’s business

environment. In a world that is moving rapidly, weak committees and individuals rarely have all the information necessary to make good, non-routine decisions, nor do they have the time required or credibility to convince others to make necessary personal sacrifices in order to implement change. Only teams with sufficient trust among members and the right cohesion can be highly effective under these new circumstances (Kotter 55).

Effective teams create strong leaders. You cannot have a successful team without a great leader and vice versa. The leaders are seldom the best or brightest in the group, but they are not passive players. They are able to put together a great team and are connoisseurs of talent. In the end, teams must produce a tangible, external outcome. The entrepreneurial leader plays a vital role in the process of the team. They undertake roles that no one else plays: protector, cajoler, taskmaster, or doer (Bennis, Managing the Dream 139).

Despite style differentiations, leaders of great teams share four key behavioral traits:

1. Provide direction and meaning. They remind people of what is important and why their work makes a difference.
2. Generate and sustain trust. The group's trust in itself and its leadership allows members to accept dissent and ride through the turbulence of the group process.
3. Display a bias toward action, risk taking, and curiosity. A sense of urgency and a willingness to risk failure to achieve results is at the heart of every team.
4. Are purveyors of hope. Effective team leaders find both tangible and symbolic ways to demonstrate that the group can overcome the odds. (Bennis, Managing the Dream 140)

Teams demonstrate how much can be accomplished working toward a shared purpose. All great organizations and teams are built around a motivating purpose or shared dream. Aligning a team to function properly will produce change, often in dramatic degrees, with potential results that are extremely useful (Bennis, Managing the Dream 142).

Kotter believes that most change is impossible unless people in the organization are willing to make short-term sacrifices to help. Unless people believe that transformation is possible and think the potential benefits of change are attractive, they will not make sacrifices, even if they are frustrated with the status quo. Without a great deal of credible communication, the minds and hearts of the team are never captured (9).

Finding the right membership is the first step in putting together the type of team that can direct a change effort. Four key elements are essential to effective guiding coalitions:

1. Position power: Are enough key players on board, especially the main line managers, so that those left out cannot easily block progress?
2. Expertise: Are the various points of view—in terms of discipline, work experience, nationality, etc. —relevant to the task at hand adequately represented so that informed, intelligent decisions will be made?
3. Credibility: Does the group have enough people with good reputations in the firm so that its pronouncements will be taken seriously by other employees?
4. Leadership: Does the group include enough proven leaders to be able to drive the change process? (Kotter 57)

Both leadership and management skills are needed on the guiding coalition, and they must operate in tandem, toward a common goal. The former drives the change while the latter keeps the whole process under control (57).

A crucial element to teamwork is a common goal. Only when all the members of a team become a guiding coalition that deeply wants to achieve the same goals does real teamwork become feasible. The goal that typically binds people together when guiding a

change coalition is a commitment to excellence, a tangible desire to make the organization perform to the very highest level possible (Kotter 66).

Entrepreneurs lead by inspiring rather than ordering, by pulling rather than by pushing, by creating achievable but challenging expectations rather than by manipulating, by enabling people to use their own experiences and initiative rather than by constraining or denying their experiences and actions (Bennis and Nanus 225).

In order to enlist people in a vision, Kouzes and Posner insist that leaders must know and speak the language of constituents. People must believe that leaders have their interests at heart and understand their needs. Only through an intimate knowledge of their hopes, dreams, visions, values, and their aspirations are leaders able to enlist support. Leadership is not a monologue but a dialogue. Leaders breathe life into the dreams and hopes of others and enable them to see the exciting possibilities of the future. Leaders who show constituents that the dream is for their common good forge a unity of purpose. If leaders do not express enthusiasm for a compelling vision, they cannot ignite the flame of passion in others. Leaders communicate their passion through expressive style and vivid language. Entrepreneurial leaders are incredibly enthusiastic about their most promising projects. The enthusiasm of leaders is catching and spreads to constituents. Their enthusiasm for and belief in the vision are the sparks that ignite a flame of inspiration. Grand dreams of an entrepreneurial leader do not become a reality through a single leader but through a team effort (11).

What makes someone successful no matter what they lead is not one's grade point average, or Intelligence Quotient test, but look at the stars in the organization who are doing the best work (Goleman, McKee, and Boyatzis 35).

Goleman, McKee, and Boyatzis give a competence assessment test by looking at the stars in the organization and seeing what ingredients they possess. Specific abilities can be measured in individuals and eighty-five percent of what makes people outstanding are characteristics that are based on emotional intelligence (249-50).

Resonant leadership is when people lead from their hearts to other people's hearts. Resonant leadership occurs when followers vibrate with leaders' enthusiastic and upbeat energy. The glue that holds individuals together in a team, and commits people to an organization, are the emotions they feel (Goleman, McKee, and Boyatzis 20).

Kouzes and Posner explain that a simple test to detect a good leader is the frequency of the use of the word "we." Exemplary leaders enlist the assistance and support of all the persons who make the project work. Leaders enable others to act by giving power away rather than hoarding it. When people have more authority, information, and discretion, they are more likely to use their energies to produce extraordinary results (181).

Leaders have the ability and skills to make heroes out of other people. Great leaders find ways to shine the spotlight on other people's achievements rather than their own accomplishments. They make other team members the visible heroes and heroines of the organizations (Kouzes and Posner 204).

Collins refers to Level 5 leaders as those persons who are ambitious first and foremost for the cause, the mission, and the movement rather than themselves. These entrepreneurial leaders have the will to do whatever is necessary to see their ambition fulfilled. Level 5 leaders make sure that the right decisions are made, no matter how painful or difficult, for the long-term greatness of the organization and the fulfillment of

its mission, regardless of popularity (Good to Great and the Social Sectors 11).

Celebrating team accomplishments reinforces the feeling that “we’re all in this together.” It recognizes that extraordinary performance is the result of the efforts of many people. Visibly celebrating accomplishments in group settings allows a leader both to create and sustain a team spirit. The leader sustains people’s focus by basing celebrations on the accomplishments of key milestones (Kouzes and Posner 306).

Wendy Kopp, founder of Teach for America, believes that the essence of leadership involves mobilizing people in order to achieve great things (Bennis and Thomas 137). Effective leaders recruit people to a shared vision rather than imposing their vision on others. Leadership is a partnership. The leader is a servant and a steward. Leaders must remember that they work for the people who are around them.

Sky Dayton, founder of Earthlink, believes that leaders must empower and trust followers as a way to create shared meaning. “A very important part of leadership is the ability to trust other people and hand them the reins and let them drive” (Bennis and Thomas 138). Dayton was able to unleash the talents of others by abandoning his ego, an important aspect of emotional intelligence (139).

Bennis stresses that not all entrepreneurial leaders are charismatic, but all do inspire an enviable loyalty and trust in their people. Through their ability to influence people, leaders are able to effect the changes necessary in the culture of their organizations to make their guiding visions real (On Becoming a Leader 155).

Leaders encourage reflective backtalk; they know the importance of having someone who will tell them the truth. Leaders encourage dissent. They need people surrounding them who have differing views, who play the devil’s advocate, “variance

sensors” who are able tell them the difference between expectations and reality (Bennis, On Becoming a Leader 194-95).

Entrepreneurial leaders expect the best out of those around them. They know that the people around them grow and change. If a leader expects great things, their team will give great things to them. At the same time, effective leaders are realistic about the expectations placed upon people. Their motto is “stretch, don’t strain” (Bennis, On Becoming a Leader 198).

Greater freedom expresses itself in decentralization, self-managed teams, and greater access to knowledge and information by employees. The result is higher performance, higher commitment, and an increasing number of employees who view themselves as entrepreneurs within the system.

Nelson agrees that leadership somehow extends beyond the charisma of one leader and is empowered among many. This kind of empowerment can help unleash the blockage of entrepreneurial innovation in churches today. Moving away from the traditional hierarchical authority, centered in the pastor, toward the empowerment of all members can create conditions that encourage all people to raise their commitment and effectiveness (Leading Your Ministry 37).

Entrepreneurs understand that creating teams are essential in order to move from a start-up to a fully orbbed organization. Entrepreneurial leaders have people in their organization who are making a difference on the field in play. Building teams involves placing systems within an organization. To get a business or church off the ground, the biggest amount of inertia comes at the launch. In order to break through significant

barriers, the entrepreneurial leader must develop teams who work together to create systems.

In the church world, not only does an entrepreneurial leader have to build teams, systems and an infrastructure, they also have to build a strong lay leadership foundation out of which they are able to reach out and do ministry. For this reason, building teams for a pastoral entrepreneur is one of the most difficult jobs because the teams are mostly made up of unpaid volunteers.

Overcoming Adversity

Bennis and Thomas conducted a study where they asked entrepreneurial leaders what had shaped their life and career. Every leader in the study, whether young or old, had experienced at least one transformational occurrence in his or her life that overcame adversity. These transformational events are a crucible experience at the core of becoming a leader (14).

The American Heritage Dictionary defines crucible as “a place, time or situation characterized by the confluence of powerful intellectual, social, economic or political forces; a severe test of patience or belief; a vessel for melting material at high temperatures” (“Crucible”). Webster’s Dictionary adds by describing “[a] place or situation in which concentrated forces interact to cause or influence change or development” (“Crucible”). A crucible is an event or relationship that forges an entrepreneur as a person and a leader of strength.

The origin of the crucible goes back to the medieval alchemists who were known to use these vessels to attempt to turn base metals into gold. The alchemists ultimately failed in their bold attempts; however, the use of the crucible to describe the

circumstances that cause a person to be utterly transformed is still a powerful and valid metaphor (Bennis and Thomas 14-15).

During this defining moment, abilities are unleashed, and focus is sharpened. Persons find out who they really are as crucial choices are made. Some people who face such a refining experience are destroyed, while those who emerge from it have their eyes opened to their goals and gifts and are ready to take hold of opportunities and seize their future. Overcoming adversity is viewed by entrepreneurial leaders as the turning point in their lives that set them on an inevitable course (Bennis and Thomas 16). These experiences varied in harshness and duration. Some adversities are ones leaders sought, and others are ones that found them (98).

The apostle Paul had to pay the price of leadership as he struggled, suffered, and encountered opposition to the direction he was going. Paul's protégé, Timothy, was overwhelmed when Paul became imprisoned near the end of his life. Paul had been betrayed and abandoned by numerous people. Paul invited Timothy to this kind of life when he said, "[J]oin with me in suffering for the gospel" (2 Tim. 1:8). He goes on to explain, "What persecutions I endured! Yet the Lord rescued me from all of them. Indeed, all who want to live a godly life in Christ Jesus will be persecuted" (2 Tim. 3:11-12). Every step of obedience seemed to be accompanied by struggles and opposition.

The same holds true for leaders today. Brian J. Dodd explains that those who lead through the power of God's Spirit recognize that struggles and suffering are many times signs that they are on the right track, headed in the right direction, and kicking a dent in the spiritual realm of darkness. One of the keys to the effectiveness of Paul is the great price he paid in personal opposition, pain, and abuse (66). Jesus taught that persecution

brings blessing from God:

Blessed are those who are persecuted because of righteousness, for theirs is the kingdom of heaven. Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me. Rejoice and be glad, because great is your reward in heaven, for in the same way they persecuted the prophets who were before you. (Matt. 5:10-12)

Pain is part of God's plan for leaders who are life giving along with their followers. Jesus promises reward to those who overcome adversity and persecution.

After going through adversity, Bennis and Thomas explain that lifetime leaders develop a defining ability to adapt to difficult circumstances. The ability to understand new experiences, process their meaning, and integrate them into life is one of the skills that these leaders learn (18).

The process of growth and change prepare entrepreneurial leaders for continued growth and future challenges. No matter how punishing the crucible experiences are leaders see them as high points in their lives. Not only are they able to survive these struggles, but they are strengthened and inspired by them. Even though they are painful or difficult, leaders say they would not trade the experience for the world. Wisdom gleaned from the experience of the crucible is what separates those who become burned out from those who become successful leaders (Bennis and Thomas 94).

Leaders are changed, transformed, and created anew after going through adversity. They grow in ways that change their definition of self. The leader can perceive their change and those who know them can see the difference (Bennis and Thomas 104).

McManus believes that a leader cannot live the quest God has given to them without courage. If a leader responds to God's call, great things will be required of them. Entrepreneurial leaders are tested to the very core of their being. God does not save a

leader from the fire but instead throws them into it. God promises never to leave nor forsake persons in times of adversity (Uprising 101).

McManus clarifies the definition of courage:

Courage is not the absence of fear; it is the absence of self. Courage is the highest expression of humility. Courage moves us to risk ourselves for the sake of others or a higher cause. Courage allows us to live free from self-preservation and to live generously creative lives. Courage frees us from the fears that would rob us of life itself.... When we are free from fear; we are finally free to live. (Uprising 101-02)

Great leaders come to the place where God's calling is more important to them than even their own lives. Courage is the key to overcoming adversity.

Entrepreneurs were asked by Bennis and Thomas what happened in the crucible, and they explained that they gained new skills, insights, and qualities of character or mind that enabled them to function at a higher level. The belief of leaders that they had been transformed made them more confident and more willing to take future risks. They could then believe that they had achieved something very difficult and done it well (105).

Each crucible is a turning point where values are examined and made stronger or replaced, where the leader's new identity is weighed, and where character and judgment are honed. The transformational event in the crucible can be a realization that a leader had power to affect the lives of other people (Bennis and Thomas 106).

Entrepreneurial leaders often experience suffering, where they willingly accept and endure penalty, pain, or loss for doing the right thing. Paying the price involves risking privilege, power, and the ability to get things done. They may risk things such as reputation, applause, and title. The higher a leader climbs, the greater the risks, and the higher the stakes because their leadership and influence have expanded (Thrall, McNicol, and McElrath 126).

Suffering in and of itself does not reveal the nature of the leader's character but the choices they make during their suffering. Leaders must draw needed strength from God and other people, not just themselves. Paying the price ultimately means choosing to lead and follow from an inner conviction, rather than reacting to circumstances. Entrepreneurial leaders pay the price because suffering both tests and proves their character (Thrall, McNicol, and McElrath 135).

The characteristic that distinguishes leaders from non-leaders is the ability to find strength and meaning in adversity. Every leader is going to face difficulty, but those who are less able feel powerless and singled out. Regardless of what the crucible experience is for a leader—overcoming fears, going into battle, entering unknown territory—leaders create a narrative around the event. The result is a story of how they were challenged, overcame that challenge, and ultimately became a new person. The ability to mine wisdom from the depths of experience is a skill that is sharpened and honed in the crucible. Many times, the lessons leaders learn are just as much about the values they hold as about their leadership ability (Bennis and Thomas 108-09).

Entrepreneurial leaders have the ability to overcome adversity with persistence and determination. Great entrepreneurs have two basic ingredients of leadership: daring and curiosity. Entrepreneurial leaders wonder about everything, want to learn as much as they can, and are willing to experiment, take risks, and try new things. They do not worry about failure but embrace errors, knowing they will learn from them (Bennis, On Becoming a Leader 40-41).

Bennis and Nanus coin the term “The Wallenda Factor,” which is the capacity to embrace positive goals and to pour one's energies into the task at hand without looking

back and dredging up excuses for past events. Failure is a beginning for the successful leader, the springboard of hope (69).

Karl Wallenda is famous for being a great tightrope aerialist whose life was at stake every time he walked the tightrope. Like Wallenda, entrepreneurial leaders walk the high wire without fear of falling. They simply do not think about failure but rely on such synonyms as “glitch,” “mistake,” “setback,” “bungle,” “error,” or “false start.” One entrepreneur said, “A mistake is just another way of doing things. If I have an art form of leadership, it is to make as many mistakes as quickly as I can in order to learn” (Bennis and Nanus 69). Entrepreneurs put the whole of their energies into their task without the fear of making mistakes.

Entrepreneurial leaders do not exactly hail failure, but they certainly seem to profit from it. Almost every “false step” is viewed as an opportunity rather than a defeat. Entrepreneurs are convinced that with this attitude they can learn, along with their organizations, how to succeed at whatever venture they undertake as their vision (Bennis and Nanus 72-73).

Leaders learn by leading. They learn the best when they are leading in the face of obstacles. As weather shapes mountains and valleys, problems shape leaders. The basic curriculum for entrepreneurial leaders includes times of adversity when circumstances are beyond their control or they face their own mistakes (Bennis, On Becoming a Leader 146).

Gilley says that companies on the “path of fear” spend incredible amounts of time and energy wringing their hands for fear something will not go well. This attitude does not create an environment in which leadership emerges from the ranks. When bosses are

afraid of making mistakes, no one is going to become innovative in identifying either problems or their solutions (44).

Effective leaders are passionate about what they are doing. The energy and time devoted to work demand a conviction and commitment that borders on love. Michael Eisner, the former chairman of the Walt Disney Company, explains that in his company, the person with conviction wins the day (Bennis, Managing the Dream 59).

Next-generation leaders will need to fail frequently. Leaders are not stretching themselves enough if they are not failing on a regular basis. Leaders learn through the process of trial and error in an environment of uncertainty. Leaders must seek the help of others and admit they do not have all of the answers. Effective leaders need many different experiments running simultaneously in order to see which will work, understanding that most will fail. Failure is perceived as an expected and inevitable opportunity for learning. Entrepreneurial leaders must set direction and create vision. They must also be agile, understanding the need to adapt and shift as needed (Bennis, Spreitzer, and Cummings 246-47). Kouzes and Posner believe risks must be taken because mistakes and failures are essential to success. Leaders would be unable to achieve their aspirations completely without these experiments (68).

Studies of innovation make this point strongly: “Success does not breed success. It breeds failure. It is failure which breeds success” (Kouzes and Posner 68). Failure plays a strategic role in success. Adversity can involve both failure and crisis.

Bennis and Thomas observe that entrepreneurial leaders create meaning out of relationships and events that would devastate non-leaders. Leaders do not find themselves paralyzed or see themselves as helpless even when battered by experience. Leaders look

at the same events that overwhelm others and see something useful as well as a plan of action. Every human being has their own wall to climb. One of the main differences between those who are leaders versus non-leaders is the ability of leaders to overcome negative circumstances in their lives into something that can serve them (18).

The ability to be attentive to people and notice their gifts allows leaders to identify opportunities, recognize talent, and avoid pitfalls. Leaders who succeed over and over again are geniuses at grasping context. This characteristic is difficult to break down into components; however, the ability to weigh numerous factors is one of the hallmarks of a true leader (Bennis and Thomas 19).

Even though entrepreneurs know they can fail, they have the optimist's expectation that they will win. They see a vision of a desirable future that they believe they can travel. They are convinced that the goal is worth the struggle and that they will prevail.

Entrepreneurial leaders have the gift of thriving in chaos, of tolerating change and ambiguity. Resilient, flexible people pounce on problems rather than being overcome by them. They are determined to find solutions to the puzzle, no matter how painful they may be. Adaptive capacity allows leaders to confront unfamiliar situations with optimism and confidence. Leaders with a well-developed capacity for adapting are not undermined by anxiety in stressful situations or paralyzed by fear. They believe that if they jump, a net will appear, and if one does not, they will be able to fashion or find one in time. Where others see only confusion and chaos, they see opportunities (Bennis and Thomas 102). Entrepreneurs are rebels who are willing to cast off the status quo and shake things up. They are people who have courage. They throw themselves into the challenge before

them and fail or triumph while daring greatly (121).

Spiritual Dimension

Successful leaders are able to rally people around a common vision and shared beliefs. People experience intense satisfaction and personal fulfillment as they work toward the good of the whole. Listening to leaders passionately describe their experiences within such an organization gives the impression that their work is a religious experience in and of itself. “Great organizations have an ethos of greatness.” Great CEOs create and shape ethos; great coaches create and shape ethos; great entrepreneurs create and shape ethos. Each is a spiritual leader (McManus, Unstoppable Force 135).

Bennis and Thomas discuss the changing spiritual climate of America in the last decade. Organized religion has receded in importance during this era, while New Age philosophy, holistic living, and spiritualism have gained popularity. Fewer people have filled the pews of synagogues and traditional churches, and more have investigated Eastern traditions such as Zen Buddhism.

Many young entrepreneurs have practiced meditation and yoga in their homes rather than patronize institutional religion:

However, they speak of “spirituality” and “meaning,” not “religion” and “God.” They seek this meaning in “awareness-raising” activities like wearing pins in support of breast cancer research, participating in the Walk for Hunger, or attending charitable rock concerts such as Farm Aid or Amnesty International. (Bennis and Thomas 57)

Spiritual meaning is vital to these business leaders, however their theology varies widely.

A strong set of rules of conduct and values are found in entrepreneurial leaders independent of their theology (141).

Some of the entrepreneurial leaders say their lives are directed by a particular

religious faith. Bennis and Thomas interviewed Father Robert J. Drinan who said of his faith:

For a convinced Catholic, he or she has a bedrock of convictions that bring peace and tranquility and direction to your life. And I think that when I deal with people, they understand that. I'm not seeking to impose it on them, but I have a whole range of bedrock convictions from which I can operate. (142-44)

Everything that makes a leader unique is spiritual. When referring to the chemistry of a team or the magnetism of an individual, people describe it as charisma. Whether a person is outgoing or soft-spoken does not seem to matter. True leaders have the ability to influence both individuals and environments. They transform their environment and incorporate values on a cultural level.

First Peter 5:6 says, "Humble yourselves, therefore, under God's mighty hand, that he may lift you up in due time." Leaders who entrust their lives to their Creator and let God be God understand that God has the ultimate responsibility for determining their destiny and value. Unless leaders trust God with their potential, they will be robbed of experiencing God's plan for their destiny (Thall, McNicol, and McElrath 70).

True leadership affects the spirit of the people and the soul of the organization. The irony today is that while secular leadership has become manifestly spiritual, Christian leadership has become blatantly secular. Christian leaders need to recapture the aspects of leadership they are missing. Entrepreneurial pastors must focus their attention on creating and shaping the ethos of their churches and then focus on the structures that best harness and nurture its potential. In the final analysis, leadership is nothing more and nothing less than spiritual. Spiritual leaders are essentially cultural entrepreneurs who become the architects of our society (McManus, Unstoppable Force 135).

Lifelong Learners

Kotter has found that lifelong learners actively solicit ideas and opinions from others. They do not make the assumption that others have little to contribute or that they know it all. Just the opposite, they believe that with the right approach they can learn from anyone in almost any circumstance (182).

Lifelong learners listen carefully, much more than an average person, and do so with an open mind. They do not assume that listening will produce important information or helpful ideas. Instead, they understand that listening carefully will help them offer accurate feedback on the effects of their actions. Without honest feedback, learning can become impossible (Kotter 183). Kotter offers the habits that support lifelong learning:

1. risk taking: willingness to push oneself out of comfort zones;
2. humble self-reflection: honest assessment of successes and failures;
3. solicitation of opinions: collection of information and ideas from others;
4. careful listening: propensity to listen to others; and,
5. openness to new ideas: willingness to view life with an open mind (183).

Lifelong learners have the ability to overcome the natural tendency to abandon or shy away from habits that produce short-term pain. Surviving difficult experiences allows them to build up immunity to hardship. They come to realize, with clarity of thought, the importance of lifelong learning and these habits of success.

The best lifelong leaders and learners have ambitious goals, high standards, and a clear sense of mission in their lives. Such aspirations spur them on, help them endure the short-term pain that is associated with growth and put their accomplishments in a perspective that is humbling (Kotter 183). The aspirations of these entrepreneurial

learners help keep them from moving into a safe, comfortable routine characterized by a closed mind and little listening. The habit that encourages personal growth most is having ambitious goals (184).

Lifelong learners take risks. Entrepreneurial leaders push themselves, more than others, to try new ideas and move out of their comfort zones. While most people become set in their ways, these leaders keep experimenting. Lifelong learners honestly and humbly reflect on their experiences in order to educate themselves. They do not examine failure from a defensive position or sweep it under the rug in a way that undermines their ability to make balanced conclusions (Kotter 186).

Bennis and Nanus identify the characteristic that distinguishes leaders from followers is the capacity to develop and improve their leadership skills (59). They ask successful entrepreneurial leaders what personal qualities are needed to run their organizations. The leaders talk about self-knowledge and persistence; about willingness to accept losses and take risks; about challenge, commitment, and consistency. Above all else, they talk about learning.

Leaders are perpetual lifelong learners. Many people learn mainly from others. Entrepreneurial leaders are highly capable of learning from experience. Most leaders are able to identify key experiences and a group of mentors who powerfully shape their personalities, aspirations, philosophies, and operating styles. Learning is the essential fuel for leaders. Learning is the source of high-octane energy that spurs the momentum by continually sparking new ideas, new challenges, and new understanding. People who do not continue to learn do not survive long as leaders (Bennis and Nanus 188).

Learning is an essential aspect of the leadership process for every person

involved. When entrepreneurial leaders do not fully understand what they are doing, they can embrace the experience knowing with every fiber of their beings that they are growing and learning. In the end, leadership is about developing oneself into an instrument for making a difference. The result of a leader who continually works to become qualified for their position is a person who is humble, modest, self-effacing, and does not believe his or her own press clippings (Collins, Good to Great 27).

Kouzes and Posner believe learning is the key that will unlock the door to opportunity. Leaders are learners. They do not advocate that failure should be the goal of any endeavor; instead, they advocate learning from failures. Learning does not occur in the absence of mistakes. Entrepreneurial leaders ask what can be learned from any experience rather than trying to blame someone for mistakes made in the name of innovation (70).

The curiosity that entrepreneurial leaders' value so highly is the engine that propels them to continue learning, that keeps them taking on new challenges and taking chances. Leaders' love of learning helps to anesthetize them to the fear of failure. Entrepreneurs may not always get what they want when taking a risk, but they know they can always learn something (Bennis and Thomas 117). This kind of attitude about learning takes the sting out of failure by making failure something meaningful and worthwhile.

Entrepreneurial leaders describe a transformation that occurs through a process of education. One of the most valuable tools they develop is learning how to learn. It is an all-purpose tool, along with creativity, upon which they rely in their subsequent interactions with people and the world. Learning pushes entrepreneurial leaders to the

next plateau, and leaders appreciate its unique power (Bennis and Thomas 117).

The point of failure is to learn from it in the future. Many entrepreneurs see their eagerness to grow and learn as their most precious and fundamental asset. Upbeat and optimistic even during difficult times, leaders are able both to appreciate their strengths as well as acknowledge their weaknesses (Bennis and Thomas 118).

Additional Characteristics

Three characteristics of entrepreneurial leaders that I did not initially find in the literature, but came to my attention as I conducted the interviews, are the importance of intuition, difference maker, and creativity.

Intuition

Malcolm Gladwell discusses how leaders who make difficult decisions under pressure do not systematically and logically compare all of their available options. Instead, they size a situation up very quickly and act, drawing on intuition and experience (107). Gladwell explains that “we live in a world that assumes that the quality of a decision is directly related to the time and effort that went into making it” (13).

Some leaders believe they must spend as much time as possible deliberating decisions and gather as much information as possible. These leaders trust only in conscious decision making. Nevertheless, during times of stress moments occur when first impressions and snap judgments offer a far better means of decision making. Decisions made very quickly have the capability to be just as good as decisions made deliberately and cautiously (Gladwell 14).

Intuition can be wrong, but consistent and specific reasons can be identified as to why leaders rely upon their instincts. Gladwell insists that snap judgments can be

controlled and educated (15).

Difference Makers

When studying the aspirations of young entrepreneurial leaders of the twenty-first century, Bennis and Thomas found that these leaders have large aspirations to “make history” and “change the world.” Harlan Hugh is the twenty-four year old cofounder of The Brain Technologies Corporation, a knowledge management software company. He started programming computers at age six and has always wanted to be a difference maker:

I always knew that I wanted to start a software company. And I always knew that I wanted to try and change the world, really. That was always part of my thinking and part of the culture that was inside of my household. (58-59)

Young entrepreneurs of today possess a strong sense of duty and obligation to their surrounding communities.

John Young, a former CEO at Hewlett-Packard, contends the basic principles of that company have remained intact since the founders first conceived them. He says, “We’ve remained clear that profit, as important as it is, is not why the Hewlett-Packard Company exists; it exists for more fundamental reasons” (qtd. in Collins and Porras 46). Hewlett-Packard has won numerous awards for their contributions to society.

Jim Collins and Jerry Porras find that throughout the history of most visionary companies, “profit maximization” or “maximizing shareholder wealth” was not the primary objective or dominant driving force. A detailed analysis between visionary companies and comparison companies finds that the visionary companies generally had been more ideologically driven and less purely for-profit driven (55). Johnson and Johnson has in its credo that they have a responsibility to the community to support

charity and good works and to promote civic improvement, education, health, and good government (59). Entrepreneurial leaders and visionary companies want to make a difference in people's lives.

An entrepreneur is one who is not content or satisfied with the status quo and, therefore, refuses to stand on the sidelines and do nothing to change his or her culture according to Kirbyjon Caldwell and Walt Kallestad. True entrepreneurs are not primarily interested in making money; they want to use their expertise, skill, passion, and knowledge to make life better for other people. An entrepreneur is one who "finds a niche, seizes the opportunity, and adds value to the community" (29). Early definitions of entrepreneur did not have anything to do with money but instead emphasized innovation, new processes in enterprises. Entrepreneurship involves seeing, sizing, and seizing opportunities that will make a difference (29).

Collins maintains that the social sector, including the Church, has one compelling advantage over the business world: fulfilling a desperate craving for meaning in people's lives. Purity of mission has the power to ignite commitment and passion from people (Good to Great and the Social Sectors 16).

Collins challenges leaders to get involved in something they care about so much that they want to make it the best it can be, not because of what they will get but so that it will make a difference. He says, "[F]or in the end, it is impossible to have a great life unless it is a meaningful life. And it is very difficult to have a meaningful life without meaningful work" (Good to Great 210). The deepest satisfaction in life is to know that one's time on earth was well spent and ultimately that it mattered (209-10).

Creativity

North Point Community Church led by Stanley is one of the most creative churches in America today. They believe the organizations that thrive over time are those that continually reinvent themselves. Organizations that feel as if they have arrived die over time, and that is why the church is in such a difficult state today. Jeff Henderson, who is on staff at the church, says the church is so tied into the way things have been done over the past twenty-five to fifty years that it has lost its creative edge. The time has come to implement major changes in methodology (Miller 13).

Edwin Young is one of the most creative leaders of one of the most creative churches in America. He explains that the church must implement and unleash its God-given creativity in leadership because God created creativity and people desperately need it:

If church leaders are going to live out the challenging mission that God has laid out for the local church, we must unleash the creative potential available to us, develop it, and use it to communicate the most compelling message ever given to mankind. Creativity is not an option for the church; it is a biblical mandate that flows from the very character of the Creator. (18)

Creativity flows directly from the character of God and the Church is God's primary vehicle of creativity on the earth to share the message of hope and transformation.

Young talks about a theology of creativity within the framework of the creative trinity. Entrepreneurial leaders are compelled to live out God's creative character in their lives. God invented creativity and it is woven into the very framework and fabric of who God is (16). The Bible reveals God's creative wonder from the very start. Genesis 1:1 says, "In the beginning God created." Young believes that the church cannot be boring if it claims to be connected to the God of the universe because creativity is so central to the

character of God (16).

Leith Anderson believes that every church needs imagination, creativity, and informed intuition. New ways of thinking must be grounded in a solid understanding of the faith while being coupled with a clear perception of current trends in the culture. Entrepreneurial leaders must work to see that creativity permeates the corporate culture of their church. God is the Creator of originality, creativity, and passion. The Church needs to cultivate a culture of creativity (qtd. in Galloway, Taking Risks 53).

Entrepreneurs have been given the gift of creativity that emanates from the ultimate Creator. The entrepreneurial church is rooted in the doctrine of creation. God is involved in the work of creation. Because humanity is created in the image of Christ, it is commanded to “take dominion” in overseeing and shaping the world. Humanity is called to create, be fruitful and multiply, by becoming “co-creators” with God. Entrepreneurial leaders are carrying out God’s creation mandate.

Leadership Is Essential

Through observation of many successful entrepreneurial businesses, Timmons identifies six dominant characteristics of entrepreneurial leaders: (a) commitment and determination, which includes decisiveness, (b) leadership, as a team builder and hero maker, (c) opportunity obsession, (d) tolerance of risk, ambiguity, and uncertainty, (e) creativity, self-reliance, and the ability to adapt, and (f) the motivation to excel, driven by a thirst for achievement over the long haul (221).

These characteristics of entrepreneurial leadership have proven to be scarce in most American churches. Barna indicates that only 12 percent of Protestant senior pastors in this country claim to possess the gift of leadership and only one in twenty claims to be

able to articulate the vision for the ministry he or she leads (44).

Creating a Great Organization

Rapid growth of an organization is exciting but can also create serious problems for an entrepreneurial leader. As churches grow, new crises emerge, following a similar pattern to that of business ventures. The culture and values of any entrepreneurial venture, whether a business or a church, can be a major factor in addressing the growing pains in a positive way.

Great companies such as Wal-Mart and Southwest Airlines established a strong, positive climate in the early stages of their development and subsequently survived and thrived through rapid growth.

Collins finds that great companies followed a simple concept that guides all their efforts called the Hedgehog Concept. These great organizations ask three questions of themselves (Good to Great 95).

The first question is concerned with determining the organization's best areas and weakest areas. For some organizations, the thing that they can be the best in the world at is something that they are not currently engaged in and goes far beyond core competence.

The second question concerns what drives the economic engine of the organization. The business and church world view things differently when it comes to the economic engine. Businesses must attain a clear insight into how they can most effectively generate sustained profitability and cash flow. For churches, it is the resource challenge. Churches must figure out how to generate enough money to do the ministries that can most effectively impact lives. Churches also have to determine how to raise up enough leaders and volunteers to run those ministries.

The third question concerns the areas that are deep passions of the organization. Great organizations focus upon the activities that ignite their passion. These are crucial questions for rapidly growing organizations (Collins, Good to Great 95-96).

Great companies understand that performing what they are good at doing only makes them good; however, focusing solely on what they can potentially do better than any other organization is what takes companies down the path to greatness (Collins, Good to Great 100).

Bossidy and Charan believe the key to creating great organizations is execution. Execution is not something that does or does not get done. Execution is a specific set of techniques and behaviors that organizations need to master in order to become great. Execution-oriented organizations change faster than others because they are more in tune with the situations they face. If an organization is going to be able to survive difficult times, it has to be able to make important shifts in response to change. An organization is far more likely to succeed if it is executing well (7-8).

Theological Underpinnings

The theological underpinnings of this study provide substantial perspective and insight into understanding how God changes the status quo by calling pastoral leaders to be workers and change agents in the kingdom in order to make a significant difference in the lives of people. A solid theological foundation is necessary to create a framework within which the entrepreneurial pastor functions properly. In order for an entrepreneurial church to be successful in the kingdom of God, it cannot just be innovative but must also have a theological purpose for existence.

Each person of the Trinity offers an invaluable perspective on the work of

humanity. Humanity is invited into a relationship with God, and together they find communion in God's work. Stevens explains an interesting aspect of Creation when God is finished creating the world and the first human beings: God says "It is very good" (Gen. 1:31). Work has extrinsic value through the good that it produces. Work also has an intrinsic value through the good found in itself (123-24). The doctrine of Creation is clearly related to entrepreneurial leadership in that God is continually shaping the creation throughout history just as God calls humanity to be creative change agents.

Doctrine of the Trinity

Stott believes the basis for missions and the first missionary text is not Matthew 28 but the Trinity as the Father sends the Son, who then sends the Spirit, who births the Church. This concept reveals the entrepreneurial nature of the Trinity. Each one has a specific purpose, yet each person of the Trinity is functioning as part of a team (39).

God is triune: three in one and one in three. No one can adequately express this concept, yet the doctrine of the trinity safeguards the mystery of God. The doctrine is vital to safeguard the understanding of salvation. When looking at the Trinity, what evolves is oneness, a unity but not absolute oneness. Each member of the Trinity gains personal distinctiveness in relation to the other.

The kingdom of God works differently than the kingdom of this world. The church in Ephesians 4 is called to model the Trinity. Unity in the church does not mean uniformity. Distinction should not lead to division but to greater unity. Later in Ephesians 5, Paul talks about relationships and self-sacrifice as reflecting the Trinity. God teaches about the Trinity through the relational character of the existence of humanity.

A truly trinitarian understanding is rooted in a relational understanding of reality.

The Trinity has a three-in-one interrelatedness and mutuality that are essential to God and the creation.

Creator, Redeemer, or Sanctifier can be applied to any of the members of the Trinity. In John 1 and Genesis 1, Jesus and the Holy Spirit are both Creators; both act in concert. The Son is the primary actor in salvation, and the Holy Spirit is the primary artist in sanctification (Seamands, “Trinity as a Basis”).

Tory Baucum explains that the Trinity is not irrelevant but highly practical. Human beings are relational and hunger for community because they are created in God’s image. The Trinity allows humanity to have communion with God and one another. The Trinity helps people to explain that the Christian life is not simply having God forgive sins but being fully restored into the fellowship of God.

Jesus’ ministry is a window into the triune life of God. Dr. Stephen Seamands discusses the trinitarian concept by explaining “The ministry into which we have been called is the ministry of Jesus Christ, the Son, to the Father through the Holy Spirit on behalf of the Church and the world” (“Characteristics”). This trinitarian pattern of ministry is directed by the Father rather than the needs of the world. “The Son can do nothing by himself; he can do only what he sees his Father doing, because whatever the Father does the Son also does. For the Father loves the Son and shows him all he does” (John 5:19-20). Ray S. Anderson explains Jesus’ ministry to the Father:

The ministry of Jesus to the Father on behalf of the world is the inner logic of all ministry. Every aspect of the ministry of Jesus is grounded in the inner relation of mutual love and care between the Father and the Son. The needs of the world are recognized and brought into this ministry but do not set the agenda. (42)

The ministry of Jesus flows out of his relationship with the Father and the Holy Spirit.

Jesus never acts independently of those relationships and limits himself to doing the business of his Father.

The model of sacrifice is characterized in the mission of entrepreneurial leaders to send apostolic missionaries out into the community and world to offer ministry to those who are in need. Stevens talks about the sending mission of the Trinity:

Not only does the Father send the Son, and the Father and Son send the Spirit, but the Father, Son and Spirit send the Church into the world. Mission is the sending of God from first to last.... Mission is God's own going forth—truly an ekstasis of God. He is Sender, Sent, and Sending. (194)

God is the ultimate leader by modeling the mission to humanity and being the first to reach out to the ends of the earth.

Each person of the Trinity has separate and distinct characteristics and attributes while at the same time functioning in unity. The entrepreneurial church is established on the same principle. In order to understand more clearly each person of the Trinity one must consider each person of the Godhead.

Father. One's concept of God ultimately determines all else. The Apostles creed uses Father in relation to God. Jesus prayed this way:

I will do whatever you ask in my name, so that the Son may bring glory to the Father. You may ask me for anything in my name, and I will do it. If you love me, you will obey what I command. And I will ask the Father, and he will give you another Counselor to be with you forever. (John 14:13-16)

The love of God the Father is the ultimate cause of the universe. Infinite giving and sharing is the law of God the Father. Creation is the result of the overflow of love in the divine being. The ultimate sacrifice of the Father is offering the only Son to be crucified.

Son. Jesus, the only Son, reflects eternal relation. The Incarnation is a triune

work, the Father sending, the Son being sent, and the Spirit enabling; however, the Son alone assumed the flesh of humanity. Embracing human form, Christ affirmed humanity and reconciled it completely.

Through the Holy Spirit, Christ assumed human likeness without ceasing to be God, doing so by divine initiative in an all-inclusive embrace of humanity. Jesus is both human and divine and unites humanity and God in one person, thus representing utter mystery. Jesus Christ holds complete equality with God and total empathy toward humanity and provides complete mediation between the two entities; thus, Christ is one person with two natures and, in God, three persons with one essence.

Holy Spirit. The Holy Spirit is a spirit of creativity and inspiration. The Spirit works with the Father in the creation of life and with the Son in its redemption. Jesus fulfilled his work not by his own power but by that of the Spirit. Beyond this work, the Spirit guides all persons into truth, preserving faith and assuring salvation. The Spirit works in the Church within the body to build the faith community. As *parakletos*, the Spirit is one who breathes life into the body and imagination of human beings (Seamands, “Trinity as a Basis”).

Jesus Christ speaks of the Holy Spirit’s arrival: “When the Counselor comes, whom I will send to you from the Father, the Spirit of truth who goes out from the Father, he will testify about me” (John 15:26). Again Jesus explains the role of the Holy Spirit:

He will bring glory to me by taking from what is mine and making it known to you. All that belongs to the Father is mine. That is why I said the Spirit will take from what is mine and make it known to you. (John 16:14-15)

God the Father and God the Son become personal and real to the Christian through the Holy Spirit. The Spirit is the personal agent through whom the Father and Son operate in

the lives of human beings. The Spirit is the executor of the trinity, carrying out the will of the Godhead.

The Trinity as *Perichoresis*

George Cladis refers to John of Damascus, a seventh-century Greek theologian, who described the relationships of the Trinity as *perichoresis*, which literally means circle dance (4). *Choros* in the ancient Greek culture referred to a round dance performed at festive occasions and banquets. The verb form, *choreuo*, referred to dancing in a round dance that often included singing, hence the word used today, chorus. The prefix *peri* is Greek for round and emphasizes John's vision of the circularity of the holy dance. Based on the biblical descriptions of the three persons of the Trinity, John depicts the Father, Son, and Spirit in constant circular movement that implies equality, intimacy, love, and unity and at the same time, distinction. The symbol of the Trinity in Western medieval Christianity is a triangle. Originally, the symbol simply represented the three persons of the Trinity. The points later came to symbolize the three persons of the Trinity with God the Father on the top. This view reinforces a view of God that is hierarchical and is represented in hierarchies of both empire and church (5).

Letty M. Russell develops an ecclesiology and theology based on the round table of God and calls for "round table leadership" that reflects the fellowship of God. Distinctions between laity and clergy have reinforced the hierarchy that is centuries old (63-67). The *perichoretic* model of the Trinity questions the traditional hierarchies of control and power that have historically formed the basis of church leadership.

The perichoretic symbol of the Trinity is much more helpful and effective for a church living and functioning in a postmodern world. This depiction of the Trinity is an

excellent theological and biblical model for building meaningful ministry teams in the entrepreneurial church of the twenty-first century (Russell 4-6). In the church, the leadership role of change agents must begin with the perichoretic unity in ministry teams and work groups (9).

A perichoretic representation of how the Trinity functions is visualized in Figure 2.1 depicting the unity and diversity of the Godhead.

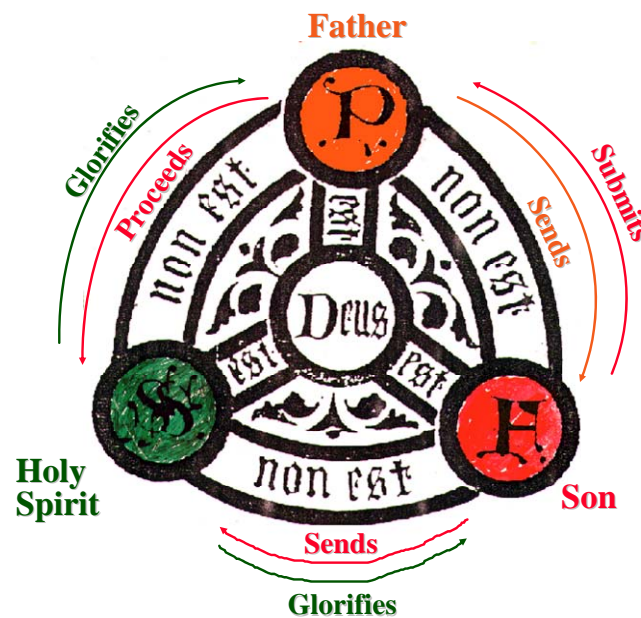


Figure 2.1. Characteristics of trinitarian life.

Henri Nouwen observed the movement of the Trinity while studying Rublev's Trinity icon: "The movement from the Father toward the Son and the movement of both Son and Spirit toward the Father become a movement in which the one who prays [the person beholding the icon] is lifted up and held secure" (20-21).

The community of the divine Trinity gives a helpful image for humanity and

teamwork that reflects the intimacy and love of the Godhead.

Change Theology

The inescapable reality of change is found within the word momentum. The church is at a point where it must change what it does or it will face an inevitable death. McManus shares that the only real context for dealing with change in the church is the promise of God's unchanging character. The metaphors of God as rock, fortress, stronghold, and foundation dominate the view of God (Unstoppable Force 80).

Radical personal change occurs in individuals after they become a part of God's kingdom. This experience is called conversion. Paul explains evidence of salvation: "Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come" (2 Cor. 5:17). The Greek word for "new creation" is *metamorphosis*.

The entire theological concept of sanctification is grounded in the reality that God is a change agent. Regeneration is change; repentance is change; sanctification is change; transformation is change. All of the theological constructs that are understood to be true and embraced in classic Christianity cannot survive outside of a theology of change.

Many church leaders lose their handle on the concept of change when it is moved into the arena of the church. Change is viewed as something that needs to happen only outside of the church. Community and city also need to change. The nation of America and world need to change. In fact, change is not bad in and of itself, except in the church. The church is a reminder of what the world looked like generations ago; it becomes the last bastion of protection against change. The church is seen as the preserver of ritual and tradition rather than the advancer and catalyst for the kingdom of God (McManus, Unstoppable Force 80-81).

The corporate life of the church is where the most practical application of change should occur. The local church should be God's expression of a radical commitment to change. God is about changing and making history. God's ultimate goal for the Church is not to be a follower of cultural change but to be a catalytic, dynamic community that offers change in a world that desperately needs the God of change.

Christians serve the changeless God of change. God is not pleased, nor satisfied with the status quo. God is not attempting to keep up with culture. God's greatest ambition is not for the body of Christ to become an imitator of societal trends. God is the God of imagination, the God of creativity, and the God who chose through Jesus Christ the Son to ignite a revolution. The future cannot be experienced in the Church of Jesus Christ without experiencing and embracing change (McManus, Unstoppable Force 82). The message of the gospel will never change, but the methods of reaching the culture with the gospel message in the twenty-first century must continually change for the Church to be effective.

The Church should not think that if God is ignored it will experience safety or stability. God clearly states in Zechariah 7:11-14a what happens when people refuse to do the will of God:

But they refused to pay attention; stubbornly they turned their backs and stopped up their ears. They made their hearts as hard as flint and would not listen to the law or to the words that the Lord Almighty had sent by his Spirit through the earlier prophets. So the Lord Almighty was very angry. "When I called, they did not listen; so when they called, I would not listen," said the Lord Almighty. "I scattered them with a whirlwind among all the nations, where they were strangers."

Sometimes God has to uproot the church from the securities it refuses to relinquish. If the church refuses to change, it will die. The church was not created to hide. It is the agent of

God's change through which God's power is revealed. When the church refuses to change, it refuses to obey (McManus, Unstoppable Force 89).

Paul describes God's purpose for the Church: "Now, through the church, the manifold wisdom of God should be made known to the rulers and authorities in the heavenly realms, according to his eternal purpose which he accomplished in Christ Jesus our Lord" (Eph. 3:10a-11). The Church is God's instrument to further the kingdom of God on earth.

The Church can become the human embodiment of God's wisdom and an agent of divine change. Paul invites the Church to unleash God's imagination:

Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us, to him be glory in the church and in Christ Jesus throughout all generations, for ever and ever! Amen. (Eph. 3:20-21)

The Church is called to embrace change, be changed, and become catalysts of change in every nation throughout the world.

Traditions can become roadblocks for change and dreams. When they trap the church in the past, traditions can make innovation impossible and bring an end to creativity. Traditions that become treasured memories can be the catalyst for new experiences and new dreams.

In order to advance the cause of Jesus Christ in a world that is unable to produce life transformation, the church must have a proper theology of change (McManus, Unstoppable Force 90). It must keep looking forward to the future because God is going in that direction. The church must leave the past, engage the present, and create the future. The Church must stop resisting the relentless pursuit of the future and seize the opportunity it has today (93).

Jesus as Change Agent

Jesus is the consummate change agent. As a religious teacher in the ancient Jewish world, he is expected to advocate the status quo. Jesus' willingness to conform to the established religion is measured by his orthodoxy. Any application or expression of the Scriptures that did not conform to the policies and procedures already established is considered heresy. Jesus reminds people that God's Word is living and active (McManus, Unstoppable Force 86).

McManus notes that Jesus establishes a missiological interpretation while religionists of the day take a theological interpretation. Jesus exposes this reality mercilessly. He condemns the people of God for accepting the traditions of humankind and forsaking the Word of God. Jesus systematically negates the most sacred interpretations of the religious leaders throughout his life and ministry. Throughout his three-year span of ministry, he is accused for being a radical change agent. He is accused by the religious leaders of defilement of the Sabbath day because he heals on it. He treats tax collectors as if they had the opportunity to receive God's mercy. He is accused of being a friend to outcasts and sinners because he actually is their friend. Jesus became known as a glutton simply because he celebrates life. He chastises those who are temple goers and calls them an abomination to God.

Jesus ushers in the religion of God and deconstructs the religion of Israel. The actions of its founder make clear that the core of the Church in the New Testament is radical change. The Church is born out of radical, sweeping change from the beginning (McManus, Unstoppable Force 85).

The Entrepreneurial Early Church

Churches would look radically different today if God made manifest the descriptions found in this Acts passage. Joel's prophecy is repeated by the apostle Peter to young people who are born under the burden of captivity. They have never known freedom, only Roman oppression yet God has a plan to make them visionaries, suggesting a freedom they have never known. At the same time, God is going to make dreamers of old men who have lived their lives waiting in anticipation for the Messiah and who believe God will deliver them. The evidence of the outpouring of the Holy Spirit upon the people of God is the promise of God.

At its beginning, the Church was a symbol for radical change. The pace of the book of Acts reveals a new emerging movement that is without established methods, patterns, or common address. Changes for the first-century Church range from philosophy of ministry to practical logistics of where to meet.

A question of change brings together Peter, Paul, James, and Barnabas at the Jerusalem Council. The question is whether the new cultures have to match the culture of Judaism or if the church will adapt to the new cultures it is engaging. The first major council is not about theology; it is not about issues of doctrinal position or morality. The first major council is about change (McManus, Unstoppable Force 86).

Issues such as whether God requires the Church to preserve Jewish culture are debated. Difficult decisions, such as whether or not a culture is sacred for the Christian faith that would solidify the expression of the Church for future generations were made in this fledgling community of faith. Peter asks a question in Acts 15:10-11 that frees people from legalism:

Now then, why do you try to test God by putting on the necks of the disciples a yoke that neither we nor our fathers have been able to bear? No! We believe it is through the grace of our Lord Jesus that we are saved, just as they are.

The answer is that God does not expect the Church to conform to one particular culture.

The Church is called to reach every culture on the face of the earth.

The Judaizers demand that everyone conform to their culture and become like them. They genuinely believe that non-Jews have to reject their own culture. If non-Jews want to please God, they have to embrace the Jewish Christians' culture. The response to this position by James is significant not only for that crisis but as a pattern for the Church of today upon which to establish its ministry. In Acts 15:19, James says, "It is my judgment, therefore, that we should not make it difficult for the Gentiles who are turning to God." This statement becomes foundational for the recommendation from the council.

The culture of today's Church should not place legalistic restrictions upon people who do not know God and want to come into a relationship with Jesus Christ. In the early Church, the Gentile Christians remain Gentiles. They do not have to become Jewish first before becoming Christians. This decision is based on the acceptance of Gentiles by the Holy Spirit and has as evidence the outpouring of the Spirit in their hearts and lives.

In everything that involves preference and style, the Church must be willing to change for the sake of persons who are lost. Sinful human beings find it difficult enough to humble themselves and repent without the Church standing in the way with unnecessary boundaries between God and humanity. The Church must remove every non essential barrier that faces people who are seeking God.

The Jerusalem Council hears the Council of James and decides that God is not calling the Church to remain the same. The legalists wanted to preserve their particular

form of Christian expression and demand that people submit to their pattern of worship. James views this position as a contradiction to the mission of God's Church and deems that is not required. The Jerusalem Council unleashes the Church to become an adaptive and pliable movement of change that has been impacting the world for the last two thousand years. The Church was established on a promise of change. To cry out and ask God to move is an invitation for the God of the universe to bring radical change in the Church (McManus, Unstoppable Force 87-88).

Historical Roots of the Entrepreneurial Church

Contrary to what some church leaders might assume, the concept of the entrepreneurial church is rooted in the historical traditions of the Christian Church. Mission-motivated churches and movements have demonstrated entrepreneurial approaches since the beginning and throughout the Church's history. The apostle Paul engaged in the business of tent making to support his mission to the world and fulfilled his mission endeavors in an entrepreneurial fashion. The medieval monasteries depended upon commercial ventures, such as wineries and agriculture, to support their own needs and the needs of the poor (Buttrick 684).

Religious convictions led many groups to synthesize their mission purpose with entrepreneurial strategies. For example, the Society of the Jesuits created mission-based enterprises to assist in the funding of educational institutions around the globe. Following the Reformation, Protestant movements, such as the Moravians, planted profitable mission-motivated enterprises alongside churches because they knew that the offerings could not sustain the financial needs of the mission (Dodd and Seaman 74). Moreover, they viewed mission-based enterprises as a means to help the indigenous people develop

skills and businesses to sustain their personal existence. These forms of social advocacy were often in conflict with the oppressive colonialism around them. Jakob Spener and the Pietists, based in the town of Halle, Germany, modeled entrepreneurial leadership as churches took the lead in creating ventures to meet the heartfelt needs of orphans and families, becoming the social activists of their day (Gonzalez, Early Church 209).

Innovative Leadership

Today, the Church is not viewed as an entrepreneurial entity for several reasons. The concept of entrepreneurship has been narrowly associated with those driven to financial success by creating a new product or business venture. Financial success has been viewed as the entrepreneurial bottom line (Timmons 63).

The phrase “entrepreneurial venture” captures the essence of entrepreneurial activity. Timmons addresses the components that can increase the chances of success for an entrepreneurial venture: (1) it is opportunity driven, (2) it is directed by a lead entrepreneur and an entrepreneurial team, (3) it is frugal and creative with resources, (4) it finds the best fit and balance of its resources, and (5) it approaches its purpose holistically (37). These universal components pertain to both business and church ventures.

Business entrepreneurship has many characteristics and traits that can be transferred to the church world. Nevertheless, Collins clearly rejects the idea that the primary path to greatness for social organizations such as the church is to become more like a business. He maintains that most businesses are anywhere from mediocre to good. Instead, he believes most nonprofits are in need of greater discipline in terms of planning, people, governance, and allocation of resources (Good to Great and the Social Sector 1).

Innovative churches like North Point in Alpharetta, Georgia, have learned a great deal from successful businesses. North Point has examined how successful business are led and decided to use a corporate approach to leading the church. Stanley believes that church leadership needs to focus more on leading effective organizations.

I don't have a problem with people saying that this seems more like a business. That's a compliment. The church should be the best organization in the world because we have the most important mission in the world. Sometimes church leaders give too little attention to organization, yet that's where most churches have problems internally. (qtd. in Miller 11)

Stanley has chosen to use a corporate model because good business principles work for North Point, and God created all the principles.

The critical distinction, according to Collins, is not between business and church; instead, it is between great and good (Good to Great and the Social Sectors 2). He defines a great organization as “one that delivers superior performance and makes a distinctive impact over a long period of time” (5). Greatness comes first from having the right people in the right seats. Great organizations focus on getting and keeping the right people who are productive, self-disciplined, self-motivated, and driven to do the best they can for the organization (15).

Entrepreneurial leaders who pastor great churches are Acts 6/7 leaders according to Thom Rainer. These leaders are willing to give the ministry to others and give them the credit for their work. They do not care to take the credit when the organization does well but deflect recognition to others. Not only are they quick to praise others, they are willing to accept responsibility when things go wrong. These entrepreneurial leaders are not only concerned about leading the church during their lifetime. They desire to make the kind of decisions that will benefit the church long after they are gone. According to

Rainer, this kind of leader is rare (44).

Collins found this same thing in great business entrepreneurs. Level 5 leaders want to see the organization become even more successful in coming generations and are comfortable knowing that most people will not even know that the roots of its success can be traced back to their efforts (Good to Great 26).

Jackson explains that a *pastorpreneur* has a history with both successes and defeats from taking risks, but the successes reach far more people than if he or she had decided against taking a chance. The *pastorpreneur* learns from his or her mistakes so that even they become stepping stones to future gains. Jackson is not talking about taking foolish risks, instead, after assessing opportunities and goals, taking calculated risks with a willingness to attempt great things for God (18).

Stanley acknowledges that being a visionary leader requires sacrifice and risk taking. Leaders need to know up front the temptations that come to compromise their character for the sake of short cuts and expediency. Leaders must resist and maintain their moral authority. Entrepreneurial visions require constant focus and attention. Most importantly, divine potential is in all of the visions and dreams that God has placed in the hearts of entrepreneurial leaders. The God-ordained vision has as its end God. The ultimate agenda is to glorify God (270).

Henry Blackaby and Richard Blackaby contend that God is the one that reveals the vision to entrepreneurial leaders, and the leaders' job is not to try to get their people to "buy in" to the vision. If the vision has to be sold, it is not compelling and is most likely not from God. Spiritual leaders share what God has revealed to them and then trust that the same vision will be confirmed in the hearts of the people by the Holy Spirit (75).

Research Methodology Precedents

Fred Kerlinger defines research as “systematic, controlled, empirical and critical investigation of natural phenomena guided by theory and hypothesis about the presumed relations among such phenomena” (10). William Wiersma indicates that the research process and methodology involves selecting participants and data collection. The research performed in this study was primarily qualitative in scope as it dealt in words rather than measures and numbers (82). Kerlinger explains the two purposes for research design—to provide answers to research questions and to control variance (280).

Ethnographic research was performed in this study. Wiersma explains that this research involves observing, describing, and providing qualitative interpretations of the subjects that are being studied. The goal is to obtain holistic description of the subjects (15-16). Ethnographic research is heavily concentrated in fieldwork and includes the interviewing and data collecting procedures after the problem is established. The research process attempts to enter into the world of the study respondents in order to understand conceptually what meaning they understand about the issue under study. Wiersma says, “The objective is to attain a holistic description of the phenomenon” (265).

Semi-structured interviews were chosen as the method of research because it allowed for deeper probing questions and greater depth of information than would a questionnaire. William Newman and Michael Lemming explain that interviews are the most effective instrument where personal preferences are concerned (28).

A standard list of questions was employed in order to maximize consistency and reliability among the study participants. The interviews were audio taped to create an unbiased review of the material and make the evaluation as reliable as possible.

Seven questions were asked of each research subject, and some open-ended questions were also utilized in order to provide for a semi-structured environment that allowed for further probing and additional information. The list of interview questions was designed to determine the characteristics of entrepreneurial leadership.

Summary

In conclusion, I hope that this study will spur leaders to seek an entrepreneurial vision that will grow great churches that make a difference. I want to challenge pastors and church leaders to dream big dreams, take risks to further God's kingdom, and take bold steps to advance the Church in the twenty-first century. Entrepreneurial leaders must not give up on the dream that God has placed within their hearts, because the stakes are too high.

CHAPTER 3

DESIGN OF THE STUDY

The purpose of the study was to explore the characteristics, leadership practices, and qualities of entrepreneurial leaders in the business and church world in order to develop a potential profile for an entrepreneurial pastor and church. This study looked at how these characteristics can be used to help pastors develop effective skills for leadership. The Church as well as secular business has an urgent need for entrepreneurial leadership in the twenty-first century. The leadership necessary to change denominational structures and archaic forms of management in the church will be found in leaders who have a vision for innovation. Church leaders will be more effective by learning from the business world, specifically, first-class business entrepreneurs.

The value of the stated purpose is to develop effective models for church innovation along with the characteristics of an entrepreneurial pastor.

Throughout Scripture and church history numerous models and illustrations exist where God used entrepreneurial leaders who took significant risks at crucial times in history. The focus of this study was to glean characteristics, qualities, and practices of contemporary entrepreneurial leaders.

Research Questions

This study focused on three research questions that flowed out of the stated purpose and provided a foundation for determining the unique characteristics of an entrepreneurial leader. In order to fulfill the purpose of this study, these research questions were designed to explore, in depth, the makeup of a contemporary entrepreneurial leader. These questions guided the extent of the study.

Research Question 1

What are the characteristics, traits, qualities, and practices that entrepreneurial leaders from the business and church world commonly hold?

This question targeted the necessary characteristics and qualities found in entrepreneurial leaders. Qualities are the characteristics and features that cause entrepreneurial leaders to undertake risks necessary to fulfill a vision. This question also focused on the verified routines and steps that enable persons to evolve into entrepreneurial leaders.

A researcher-developed survey tool was created to measure seven different specific characteristics of entrepreneurial leaders. These characteristics include vision and dream, risk takers, moral compass, team builders, overcoming adversity, spiritual dimension, and lifelong learners. These elements were categorized in the literature as essential elements of entrepreneurial leadership.

Research Question 2

What biblical and theological principles are common among entrepreneurial church leaders?

The intersection of entrepreneurial leadership between the business and church world was researched in order to find the biblical and theological parameters that apply. Data was collected to study the principles that pastoral entrepreneurs possess in order to determine what guides their leadership. How do church leaders adapt to an entrepreneurial culture? What are the biblical and theological filters that must be put in place for an entrepreneurial culture to occur? How do the issues of risk versus faith contribute to an entrepreneurial culture?

Research Question 3

What principles are transferable from the business world to the church world?

Many principles of entrepreneurial leadership are transferable from businesses to the church world; however, not everything will transfer. This study sought what is transferable and what is not by using critical questions and data collection. The principles that transfer to the church world create techniques to help entrepreneurial pastors and their churches become more innovative and effective in proclaiming the gospel message.

The open-ended questions allowed the entrepreneurial leaders surveyed to identify factors that were significant in their entrepreneurial ventures. These questions leave open the possibility that respondents can introduce new factors that were not tested in the first part of the survey.

Respondents were asked to choose the factors that applied to them from the seven characteristics presented. Respondents, thus, voted on the characteristics that were essential to entrepreneurial leadership. These results were compared to open-ended questions that were designed to provide an opportunity for respondents to identify factors that were important to them that were beyond the list of seven.

Subjects

The study participants consisted of twenty entrepreneurial leaders, ten from the business world and ten from the church world, as identified by a panel of experts, and who agreed to participate in a thirty to forty-five minute interview to determine the characteristics of entrepreneurial leaders. I established four criteria that were met by the persons being interviewed: (1) they must be recognized as entrepreneurial leaders by their peers, followers, and others in their industry or ministry; (2) they must have at least three

years of experience in an entrepreneurial venture; (3) they must have led a business or church that they either started or revitalized that required entrepreneurial leadership, and (4) they must demonstrate a willingness to be open and honest with regard to their own characteristics of leadership.

These criteria were given to a panel of experts who were chosen from both the business and church world, and a list of possible entrepreneurial leaders was created. From the business world, a panel of three experts was comprised from three institutions:

- Tim Pett, Director of the Wichita State University Center for Entrepreneurship, Wichita, Kansas;
- Paul Magelli, Kauffman Foundation Scholar in Residence, Kansas City, Missouri; and,
- Laurie Taylor, Cofounder of Origin Institute, Boulder, Colorado.

A panel of four experts was also created from churches and seminaries across the United States. The professors and pastors chosen for the panel have written books on church innovation, change, leadership, and entrepreneurship. The panel included

- Elmer Towns, Vice President, Liberty University, Dean, School of Religion Liberty University, Lynchburg, Virginia;
- Dale Galloway, Dean of the Beeson Institute, Asbury Theological Seminary, Wilmore, Kentucky;
- Stan Toler, senior pastor of Trinity Nazarene Church, Oklahoma City, Oklahoma; and,
- George Hunter, Distinguished Professor: Communication and Evangelism, Asbury Theological Seminary, Wilmore, Kentucky.

The four criteria were given to both panels, and each expert was asked to put together a list of ten entrepreneurial leaders in the business and church today. They were asked to prioritize the names of the entrepreneurs after rating them. Persons who were on more than one list were automatically chosen. The top persons from each list were asked to participate in the study. A strategy was put in place for the pool of respondents to be large enough that at least twenty total respondents from the church and business community would respond.

The population consisted of twenty respondents including ten business entrepreneurs and ten entrepreneurial pastors who participated in the study. The criteria verified the participants as having proven track records that earned them the right to speak authoritatively on entrepreneurial leadership. Having achieved success in business or ministry, these leaders could respond to real-life leadership with honest answers.

Instrumentation

After securing interviews from a total of twenty recommended respondents including ten entrepreneurs from the business community and ten from the church community, two researcher-designed questionnaires were developed for the study through an extensive literature review in order to perform a semi-structured interview protocol.

The first questionnaire provided background information that yielded significant observations. This questionnaire offered insight into the personal and professional context of each entrepreneurial leader. The information extrapolated also gave insights from responses gathered from the interview questions. The background information was completed by each entrepreneurial leader and returned via mail, in order to save time in

the interview process.

The second instrument used for the study was a questionnaire comprised of seven open-ended questions asked in the interview with the intention of receiving candid answers. These questions were not sent in advance to the respondents.

Data Collection

The entrepreneurial leaders identified to participate were mailed letters asking them to take part in a thirty to forty-five minute interview process at their convenience. A cover letter, along with a detailed set of instructions, and a background questionnaire were sent to each respondent. After mailing this information, I contacted their office in order to set a time for an interview.

After each participant agreed to an interview, I conducted semi-structured interviews with them via telephone. I informed each participant that I needed to record the interview and received their permission to do so. I used a cassette recorder to tape the interview and transcribed their responses.

The background questionnaire had been completed before the interview and gave additional information about each respondent. After a brief introduction on the telephone, and making sure their environment was comfortable to proceed, I started the interview. The information gleaned from the interviews was collected and compiled. The quantitative data was processed. Additional data from the open-ended questions was compiled and compared to the qualitative data. I interpreted factors that emerged from the data.

Variables

The primary variables for this study are the qualities of entrepreneurial leadership

and the transferability of those characteristics from the entrepreneurial business world to the church world.

The variables of setting, culture, spiritual orientation, theological persuasion, spiritual giftedness, and gender must be acknowledged. A leader's setting and culture may aptly influence the ability to communicate change and cast vision. Variables must be noted and taken into account as the data is analyzed to determine if significant variances occur in an entrepreneurial venture based on location.

Data Analysis

I analyzed the results through the ethnographic research method. I poured over each response numerous times in order to understand better the spirit of the participant. I grouped the answers to research questions in order to find similarities and/or differences. I discovered categories of responses including key words, phrases, and trends that were common among many of the responses.

I employed colleagues and a group of people from the church I pastor as part of the research reflection team. These persons read the responses to the interviews and made judgments as to the open-ended questions by interpreting the factors that emerged. This data was used to identify untested factors, reaffirm factors that were previously tested, and compare them to the results from the quantitative portion. The persons on the research reflection team examined my groupings of responses and other key insights gleaned from the accumulation of the data from the interviews. The intent was to minimize any personal bias I exhibited in the interpretation of the results. These findings are accurate in that others, without my involvement, confirmed the conclusions validated by the data.

The ethnographic technique was performed using a small group from the research reflection team to read through the transcripts individually from the interviews identifying the major themes found there to see which themes overlapped. I sifted through the analysis in order to sort each narrative by theme and see the frequency and nuances of each of the themes from the interviews.

I also collected data from additional observations that emerged in the data analysis phase. Unexpected findings surfaced and provided some promising possibilities for future studies.

CHAPTER 4

FINDINGS OF THE STUDY

After interviewing entrepreneurial leaders from both the church and business world, I discovered that many of the characteristics needed to grow a great organization are found in both worlds. I have been given permission by the respondents to use their names and other identifying information.

Three research questions guided this study in the effort to understand the practices, steps, and behaviors of entrepreneurial leaders and what traits they employ in leading effective organizations:

1. What are the characteristics, traits, qualities, and practices that entrepreneurial leaders from the business and church world commonly hold?
2. What biblical and theological principles are common among entrepreneurial church leaders?
3. What principles are transferable from the business world to the church world?

The presentation of findings in this study addresses each of the research questions through comparing and contrasting different behaviors that each entrepreneurial leader who was interviewed identified as important. The findings confirm the similarities and differences in the common characteristics of entrepreneurs from the business world and the church world.

Profile of Participants

The purpose of the interviews was to discover the common characteristics of entrepreneurs and how they factor into growing an effective organization in the business

and church world. Over the course of three months, from 19 October through 20 December 2005, I interviewed twenty different individuals over the telephone.

Participants who were pastoral entrepreneurs were chosen after receiving names from a panel of four experts. The panel included recognized leaders in the church and academic worlds. Each was asked to compile a list of ten entrepreneurs and prioritize the names. The top leaders from each list were asked to participate in the study.

Age and Education

The average age of the participants was 48. In regard to their educational training, all ten participants had earned bachelor's degrees, seven had earned master's degrees, and six held earned doctorates.

Ministry Experience

Their ministry experience was wide and varied. On the whole they averaged twenty-five years in ministry. The average ministry experience in the present churches they serve is fifteen years.

Forms of Service

Over the course of their ministry careers, the ten participants have been involved in the following areas of service: staff member, youth pastor, associate pastor, music pastor, senior pastor, church planter, coach of new church starts, denominational executive, author and conference speaker, and editor of a Christian magazine.

Current Ministry Status

At the time of the interviews, eight of the participants were functioning as senior pastors, one as an editor of a Christian magazine and one as an author, conference speaker, and church planter.

Size of Churches

The average attendance of the churches pastored by the eight senior pastors interviewed for this study is 5,700. They range in size from an average weekend worship attendance of 1,700 to fifteen thousand people.

Spiritual Gifts

The respondents' top spiritual gift was leadership, followed by preaching and teaching, and evangelism. The ability to cast vision and take faith risks were also shared multiple times (see Table 4.1).

Table 4.1. Profile of Average Pastoral Participant

Variable	Characteristic
Age	48 years
Education	Master's degree
Position	Senior pastor
Overall ministry experience	25 years
Present ministry experience	15 years
Average worship attendance	5,700
Church income	7.75 million
Staff members	73
Spiritual gifts	Leadership, teaching/preaching, evangelism

Age and Education

The average age of the business participants was 46. In regard to their educational training, all ten participants had earned bachelor's degrees, and two had earned master's degrees.

Participants from the business world were chosen after receiving names from a panel of three experts. The panel included recognized leaders in the business and academic worlds. Each expert was asked to compile a list of ten entrepreneurs and prioritize their names. The top leaders from each list were asked to participate.

Business Experience

Their business experience was wide and varied. On the whole they averaged twenty years in business. The combined tenure in the current businesses they lead is ten years.

Forms of Business Leadership

Over the course of their business careers, the ten participants have been involved in the following areas of business: corporate vice president, manager, engineer, consultant, business president, certified public accountant, vice president of finance, senior vice president of operations, and various business start-ups.

Current Business Status

At the time of the interviews, nine of the participants were functioning as owner and CEO of their businesses, and one as a chief operating officer of a business.

Size of Businesses

The average number of employees for each of the businesses is eighty three with annual revenues of 6.3 million dollars. The number of employees was skewed by one of the businesses with a large amount of restaurants and over five hundred employees. If that respondent is taken out of the average, it becomes an average of thirty seven employees per business.

Leadership Gifts

The survey asked, “What are your top three gifts as an entrepreneurial leader?” The respondents’ top leadership gifts were perseverance, analysis, and teaching; however, this area was one where respondents had a multitude of answers with few of them overlapping (see Table 4.2).

Table 4.2. Profile of Average Business Participant

Variable	Characteristic
Age	46 years
Education	Undergraduate degree
Position	Owner/ CEO
Business experience	20 years
Present business experience	10 years
Business income	6.3 million
Employees	83
Entrepreneurial gifts	Perseverance, analysis, teaching

Common Characteristics

After completing the literature review, my findings revealed seven characteristics of an entrepreneurial leader. They include vision and dream, risk takers, moral compass, team builders, overcoming adversity, spiritual dimension, and life long learners.

After performing the research, I found those seven areas were confirmed by the study participants. The entrepreneurial leaders discussed these areas in detail through various experiences, and these seven characteristics were clearly in place. I also

discovered three additional characteristics at work in the leadership of the respondents. The additional traits include intuition, difference makers, and creativity. The characteristics organized themselves into ten distinguishable categories.

Vision and Dream

The ability to cast a vision is a key component of an entrepreneurial leader, with ten of the twenty respondents (50 percent) expressing the necessity of a clear vision and dream. Bryan Collier, pastor of The Orchard in Tupelo, Mississippi, said that the focus upon the vision is what fuels everything in the church:

For us it's about the realization of a vision. We will not stop doing what we are doing until the twenty thousand people in our area who are unchurched have a personal relationship with Christ and a connection to a community of faith. If I am only the first in generations of pastors, I hope we never lose that focus.

The Orchard has a clear vision and a focus on reaching it by connecting with unchurched people in the community and sharing the message of Christ.

Vision involves a clear picture of the end product. A clear vision keeps the organization on track toward fulfilling its purpose. Collier continued this line of thought:

There are so many decisions that have to be made, and if you do not have a point of reference, then something that seems good that you should say yes to, may not be a step in the right direction. We had a clear picture of what we were supposed to be and that allowed us to know what steps to take to achieve the vision.

In order to keep the vision focused, the staff has to decline many good ideas that are not great ones. Every decision is made after asking if a program will help fulfill the vision.

To conclude his discussion on the importance of vision, Collier explained that the guiding principle for the Orchard is the focus upon those who are not yet a part of the church:

Is this something that is in line with reaching the twenty thousand unchurched people? We are not focused on the twenty thousand people that are church attenders. We are not even focused on the people that already attend this church. We ask them to make sacrifices for the twenty thousand who have yet to come.

Collier has a passion to reach people who are not yet Christ followers and he will not allow anything to get in the way of fulfilling that vision.

Well-known author and pastor Steve Sjogren views the idea of starting churches as being very similar to starting a new company. He knows the stress points that go with working that many hours and overseeing that many people: “The main thing is trying to keep people on track with the vision. I am a big believer in delegating, but there are some things I refuse to delegate and the vision is one of them.” The downfall of many new churches occurs when the core members do not have one vision. The lead pastor must continually communicate the vision and get the core team to embrace it or else the organization will not have a singular focus.

Someone else for whom vision is essential is John Ed Mathison, pastor of Frazer Memorial United Methodist Church in Montgomery, Alabama, who has found that vision casting does not just have to come from the pastoral leader.

Mathison states that in his experience, rallying people around a vision, being able to motivate and assimilate them and put them into the work effort is essential to build a great organization. The most important and difficult leadership task in a church is developing lay persons to become leaders because they are volunteers who have limited time and are unpaid servants. Entrepreneurial leaders have the most difficult time turning lay people into leaders. Mathison believes in the necessity of choosing visionary laypeople:

If you surround yourself with visionary laypeople, they help you both define, and are a part of, fulfilling the vision. It has a lot to do with whether they will follow you or not. Frazier Memorial has some great laypeople, and together we have asked the question, “Where do we need to be?” They have supported me because they believe in the vision.

Entrepreneurial leaders must choose people who are visionary because the type of people they choose to join them in leadership will determine the future of the organization.

In March 1996, Pastor John Jackson of Carson Valley Christian Center in Minden, Nevada read an advanced copy of Rick Warren’s book The Purpose Driven Church. He had never read the vision that Warren cast on the first day of Saddleback Church’s meeting in 1980. Warren was a twenty-five-year-old who cast a vision for God to start a church with fifty acres of land in South Orange County, with a vision to reach twenty thousand people. Jackson said he remembered reading that sentence and he began laughing out loud. He thought to himself how audacious the statement was that Warren had made. He then had one of those moments where God seized his heart and said, “Will you dare to dream big dreams for me?” This experience started a six-month process where Jackson wrestled with God to start a new church.

As time went on, Jackson learned the importance of casting a big vision. “An entrepreneur has to see the future. If a leader is satisfied with the present, they will never risk anything. An entrepreneur must cast vision.” Great leaders manage a vision and manage values.

Jackson will cast the vision to anyone, anywhere, at anytime. One of the biggest principles by which he lives is that the vision is not for sale. He has faced many leadership challenges, which is a common experience among the entrepreneurial leaders

studied. Jackson continues by explaining the importance of remaining focused on the vision:

Some people come to Carson Valley and the reality is they want to know if the vision is for sale. Over time, they will question whether or not the style or direction is right, but in terms of principles, the church is vision driven, and the vision is not for sale.

Entrepreneurial leaders must hold fast to the vision that God has placed in their hearts regardless of who it is that wants to change it.

Steve Peeples, owner of Peeples Orthotics in Wichita, Kansas, is a dreamer:

I have the wildest dreams, and if I shared some of them, people would think I am crazy, but I know where I am going, and I know what I am going to do. I don't know exactly how I am going to get there. I don't have the path laid out in stone, but I know what my goal and dream is, and it's just a matter of riding the waves, being steadfast, and keeping my eye on that dream.

Once a vision and dream is in place, an entrepreneurial leader must take risks.

Vision as a key component of an entrepreneurial leader and was identified by all ten of the pastoral entrepreneurs. Only two of the ten business leaders expressed a need for a clear vision and dream, but when I shared the list of seven characteristics of an entrepreneurial leader found in the literature, all ten said that they believed a clear vision was essential. Interestingly, the pastoral entrepreneurs talked much more about vision than did business leaders.

Risk Takers

For entrepreneurial leaders, taking a faith risk is synonymous with starting new organizations. The gift of faith and willingness to be daring is essential. An entrepreneurial leader is someone who is innovative and wants to color outside the lines.

In the interview results, thirteen of the respondents (65 percent) referenced the importance of a willingness to take risks.

In my interview with Craig Groeschel, founding and senior pastor of Life Church in Oklahoma City, Oklahoma, along with seven satellite locations, he spoke passionately about the risks taken throughout the history of Christianity:

I read a lot about the great Christian leaders throughout history and realize that I risk being laughed at or losing church members; they risked their lives. That inspires me to realize that the cost I am paying is nothing compared to those who have gone before me.

Great leaders throughout history have been willing to take great risks and lay their lives down in order to see the vision fulfilled.

John Ed Mathison stressed the importance of weighing the obstacles, but leaders must step out and take risks. Every entrepreneurial leadership decision has both opportunities and obstacles. If leaders focus completely on the obstacles, they will never step out in a new venture. Leaders must see how much more the opportunities outweigh the obstacles. Oftentimes the opportunities are intangibles. Obstacles are very tangible. Generally the amount of risk relates to the amount of return. Faith is the essence of risk.

Clark Mitchell explained that in order to start a new organization, an entrepreneurial leader has to have an incredible amount of faith. To grow an organization, leaders must take calculated risks. In the Church world, taking risks is not the norm. Church leaders are less willing to take risks the larger a church becomes because more is at stake.

The bridger generation was born between 1977 and 1994 and is comprised of seventy-two million people making it the second largest generation in American history.

Mitchell ventured out and took a risk to start Journey Church because he understood the risk of the bridger generation:

When you look at the four generations that are alive right now, you have the builder generation; approximately 66 percent of them confess Jesus Christ as their Lord and Savior. In the boomer generation that drops down to 33 percent. The buster generation drops down to 16 percent, and with the bridger generation it drops down to 4 percent. So 96 percent of the 72 million people in the bridger generation in our nation are going to an eternity separated from God.

Mitchell knew that the bridger generation was too great a risk to lose: “I understood that if we hit that niche properly, that the upside of life change could be enormous like we have seen.” Journey Church has captured their target as the majority of their members are from the bridger generation.

Risk taking is determined by the DNA of the organization according to James Fischer, cofounder of Origin Institute in Boulder, Colorado. The DNA of an organization is determined by the entrepreneurial leader who creates it. Risk is part of the entrepreneurial leader’s spirit. Fischer maintains that “in a new organization it is vital to have both builders and protectors. Builders are risk takers who have a charge-ahead attitude. Protectors are more cautious and risk averse.” Fischer explained that in a new start-up venture the ideal scenario is a ratio of 4:1 builders to protectors.

Mark Lenz, cofounder and owner of High Touch in Wichita, Kansas, discussed the risks he has taken to start an entrepreneurial venture: “I have taken risks along the way, and every time we needed a line of credit, I have had to sign a personal guarantee. If things ever turned south, I could have lost everything, but fortunately that never happened.” Entrepreneurs have to be willing to lose everything to fulfill a dream.

Moral Compass

Nine of the twenty respondents (45 percent) talked about the essential nature of character and a moral compass in the life of an entrepreneurial leader. Interestingly, the business leaders spoke far more about this topic than did pastoral leaders. When I shared the list of the seven characteristics of entrepreneurial leaders from the literature, all twenty respondents believed that a strong moral character is crucial.

As one who believes that character counts in the life of the entrepreneurial leader, Pastor Walt Kallestad, of Community Church of Joy in Glendale, Arizona, shared his conviction that “character matters and the leader that lasts lives with integrity.” A moral compass is character crafted into the life of the entrepreneurial leader

When Mitchell was asked about what inner qualities he draws upon as an entrepreneurial leader when making difficult decisions he said, “First and foremost I ask myself, ‘Is it a righteous decision? Is it right or wrong in the sight of God?’ Secondly, ‘Is it a life-giving decision, and am I handling it in a life giving way?’” Making righteous decisions is crucial for the entrepreneurial leader.

Brandon Knowles, owner of Guardian Title and Trust in Wichita, Kansas, places a great deal of stress upon character and morals: “I attempt to instill in a company the same practices I have in my life. I want partners who have the same morals and the same discipline as I do that can provide whatever it takes to the organization.” Choosing people of character and strong morals is vital to the wellbeing of any organization.

For David Paulson, owner of Accuer in Boulder, Colorado, an organization must keep focused upon solid principles and values. An organization is only as good as the values of the leaders:

I believe in being principle centered. If it is in line with our values and our long-term goals, then you still have to ask yourself, “Is this the right decision? How is this going to affect the customer?” Having good values as a company is essential. Principle-centered people are necessary to fulfill the vision. In the decision-making process, it gets down to the entrepreneur’s ability to think clearly and practice their values when it is inconvenient to practice them.

Strong companies and churches have solid core values and strong principles.

In a similar fashion, Les Burch, owner of Sashco in Brighton, Colorado, has found that being values driven is essential. Sashco has established some values that include truth, trust, care, and forgiveness. Honesty is a key value at his company. Sashco goes back to their values to check off how they are doing. Burch explained, “We established our values as a company, and they align with what God’s values are, which is a cross check as well.” For Burch, the practice of company values is followed by everyone regardless of position. “I don’t care who you are, you have to abide by the company values. It has been a great benefit for us to talk about values.” Sashco does not require people to be Christian to work there, but people understand that when the company needs to measure something, they talk about God. Burch believes, “Whatever degree of success or failure that we have, we need to acknowledge God.” Every employee is accountable to the Christian values established in the company and the expectations are always the same at Sashco.

According to Lenz, principles and values drive all their decisions at High Touch because they remain focused upon their mission statement, and it has been their guiding principle all along. The question heard around their company is, “What’s the High Touch thing to do?” It is treating their clients, vendors, and employees the way they would want to be treated, knowing what they know. The overriding principle in their mission

statement is “to provide the best automation products and services to our clients everyday.” High Touch decided they wanted to be a relationship company rather than just a software company, so they have established long-term partnership relationships with their clients and serve them for decades rather than sell them a product and move down the road. Lenz believes that if leaders have the principles and values to act as their compass, they will get a long way down the road to success.

Nevertheless, in the twenty-first century, the trust people have in their leaders has been shaken by scandals and unethical practices. Lenz speaks for a number of participants: “People want so badly to be able to trust their leaders. The attitudes, values and principles that guide the leader in an organization filter all the way down to the bottom. The people mirror the values of the leader.” Leaders set the standard for trust in an organization and people follow their actions. Leaders who are untrustworthy attract people who are unethical.

One last example comes from Fischer. He believes that everything in an organization comes down to character, commitment, and compassion. Regardless of the kind of organization entrepreneurs lead, their character determines its destiny.

Team Builders

Eleven of the respondents (55 percent) talked at length about the need of building a team in order to grow a great organization. Great leaders have great teams surrounding them. Team building is a long-term commitment of cultivating the kind of relationships that are needed.

Mitchell relies upon guidance from his leadership team. He has a group of people who are advisors who are the governing body of the church on big decisions. They meet

and pray through decisions together. He also seeks outside counsel from people who have already gone where he is planning to go. Mitchell allows people to speak into his life.

Partnership with others is a key for entrepreneurial leadership.

Entrepreneurial leaders must have people around them who are willing to take risks alongside of them according to Groeschel. These partners are not afraid to risk, but at the same time, they are willing to call leaders off the ledge when they are too far out. The people around entrepreneurial leaders need to be very strong because a time comes when leaders begin to experience doubt and fear.

Groeschel has wondered at times, “Did I miss God? Are my motives not right?” At those times, when the leader is weak and afraid to make difficult decisions, other leaders must come along with them and say, “Remember when God showed us this? We are on the right track. Let’s keep going.” They help talk the leader through it and keep moving forward.

Mathison echoed this concept, sharing that entrepreneurial leaders must take people with them. If the leadership of organizations does not share in the vision, then leaders need to back up and look at how to discuss and arrive at a decision. Mathison uses a Joel Committee at Frazier Memorial United Methodist Church to act as a vision group. Mathison finds it easier to work through them to set the vision for the church.

Entrepreneurial leaders need to determine what they do well and what they do not do well and delegate the things they do not do well. No leader is omni-talented and every leader has weaknesses. Entrepreneurial leaders must learn to delegate responsibility. The biggest thing a leader does is pick the people to whom they delegate things because if

they do not choose well, their work load is increased. Mathison recognized the value of placing great people around him:

One of the things I learned early on with staff was that I wanted to pick strong, effective people. Some pastors don't want staff people who are smarter than they are, or more effective. I think that is foolish. The more effective they are, the more effective I can be doing what I do. All our staff is made up of very strong leaders and experts in what they do.

If a leader is intimidated by people who are smarter than they are, they will get rid of them, and that will diminish leadership. Mathison noted that as a leader, "You have got to build an infrastructure and a strong lay leadership, you have to have a strong foundation out of which you can begin to reach out and do ministry." An entrepreneurial leader must be humble or smart enough to know that some people are smarter and better than they are, and who gets the credit is not that important.

Entrepreneurs must not only see the future and believe that they can get there, they have got to take other people with them, says Jackson. Every entrepreneur must build a team, cast vision, and involve partners. "If entrepreneurial leaders do not reproduce themselves and equip leaders, the venture will result in failure."

Entrepreneurial leaders must be able to transfer the DNA of the organization to other people and develop the systems that work and then equip other leaders so that they can take the organization to the next level.

Creating an entrepreneurial culture is an area where the church can learn from innovative businesses, according to Jackson. "Businesses such as Apple and Google have created an entrepreneurial culture and continue to break new ground. They have replicated themselves and now have an entire team that is driving the entrepreneurial culture." Entrepreneurial leaders must manage the vision and values of the organization

through key leaders. If the key leaders do not have the same vision and values for the organization as the entrepreneurial leader, then the organization will fail.

The study participants spoke of staffing issues as the most challenging of their leadership position, and one of the most crucial elements to being an effective organization. Collier shared about how he sets expectations for his staff at The Orchard: “The church does not exist so that anybody, including me, has a place of employment.” Collier explains to his staff, “Here is what our vision is, and insofar as anyone, including me, becomes dispensable in the realization of that vision, they have to go.”

Entrepreneurial leaders have to make tough calls. According to Collier, people must be held accountable, and responsibility starts with the leader:

Until you are ready to fire yourself, you are not ready to lead an Acts 2 church. If I am the problem standing between God and the Orchard realizing its vision of reaching the twenty thousand unchurched people in our community, I am more than willing to go because the vision is way bigger than me.

Great leaders are more concerned about the vision being fulfilled than remaining at the head of an organization. The vision is more important than any one person.

Pete Burridge, owner of Green House Partners, in Boulder, Colorado, shared his passion for working with a team to grow a great organization: “I like taking things in whatever form they are in and putting something in place that has as its aspiration and strategy continual growth. I enjoy working with a team of people to build and to grow something.” The ability to form a team from raw talent is a gift that is necessary to build a great organization.

Knowles has learned the lesson that “you always have to surround yourself with good people. Whatever you are doing as an entrepreneur, they will make or break you

because if they are not the right people, they will drag you down.” Hiring the wrong people has been the downfall of many great entrepreneurs.

Fischer believes that the ability to design, plan, and execute a company involves a key entrepreneurial leader and a team. Growing a great organization involves designing the underlying architecture of the company, planning the steps to take, and then executing the plan.

Lenz places people first in his organization: “I am a team builder and an encourager. It is my dream that every person that comes to work at High Touch has the opportunity to achieve their full potential.” People are the greatest asset of any company.

Selecting the right staff is crucial for any entrepreneurial leader. Marty Grubbs, pastor of Crossings Community Church in Oklahoma City, Oklahoma, explained that “the right staff will help you get further down the road, and the wrong staff will make your life miserable. My biggest headaches throughout the years have always been the wrong staff.” In order to be effective, a leader must have great people around them.

Most of the problems entrepreneurial leaders have are people related. Bob Todd, Chief Operations Officer for Navsis Corporation in Colorado Springs, Colorado, said the most difficult decisions he has had to make are the ones involving personnel: “I draw upon integrity when dealing in that area. I rely upon the core values and decisions that must be made.” Great leaders treat people with dignity and respect even when difficult decisions must be made with regard to their employment.

Peeples attempts to be proactive with people issues rather than reactive. He spends a great deal of time going through every possible situation that could come up and

how those could play out. Entrepreneurial leaders must surround themselves with confident, trustworthy people.

Entrepreneurial leaders learn very quickly how to equip other leaders in the organization to create an entrepreneurial culture. Don Wilson believes the two greatest challenges in a rapidly growing church are raising funds and dealing with staff.

Entrepreneurial leaders need to have a team of people who are gifted in their areas of weakness. Great organizations are not created by one person alone. One of the things entrepreneurial leaders must learn to do is reproduce themselves by equipping other leaders. If they do not equip others, the organization will likely fail. Jackson shared that an essential component for an organization is to have an entrepreneurial culture:

You must be able to transfer the DNA to other people and develop the systems that work and then equip other leaders so that they can then take it to the next level. Ray Kroc did not think up every great product or new initiative at McDonald's. Jeff Bezos at Amazon did not think of every next step for that company. Eventually I realized that I must hire people smarter and better than me in certain areas. I have got to equip leaders and get the DNA into them. Google created an entrepreneurial culture and continues to break new ground by replicating themselves. Steve Jobs at Apple is another example, as they continue to be such a creative and entrepreneurial company because they have established it in their culture.

Most churches in the twenty-first century in America do not have an entrepreneurial culture that is continually equipping new leaders. Entrepreneurial leaders have created a team culture where people are free to create, dream, and make mistakes.

Overcoming Adversity

The ability to handle hardships and persevere through adversity was an issue to which the study respondents were able share from experience. Seventeen of the respondents (85 percent) acknowledged the importance of overcoming adversity in order to grow an organization.

Alan Nelson, former church planter, founding pastor of Scottsdale Family Church and present Executive Editor for Rev. Magazine, explained that one of the churches he planted had not been as effective and grown as much as he had hoped:

Failure led me in a year-long journey into studying brokenness. It was more of an internal thing where I realized that God very often is more interested in the making of the man or woman than the organization. What happens on the inside is just as important, and sometimes more so than what happens on the outside. For me it was failure and setback that led me to brokenness, but understanding brokenness ultimately led me to a life-changing experience.

Adversity is something that happens to any entrepreneurial leader who steps out to create an innovative organization. An entrepreneurial leader must be passionate enough not to be deterred when hardship takes place.

Collier believes that an entrepreneur needs an understanding of self-abandonment. Leaders must not be defined by whether an organization succeeds or fails. Leaders need to have their identity in Christ and not in the venture being started. Entrepreneurial leaders need to be wired emotionally to handle setbacks. If leaders are defeated easily, they will not last long in a high-stakes environment.

Mitchell explains how he views failure:

When it comes to failure, it is crucial for entrepreneurial leaders to learn to lay their ego aside and walk in humility. Leaders are going to make mistakes; this goes with the territory. Learn not to be afraid of it. Failures can become opportunities by asking “What have I learned out of it? What is it going to launch in the future?” And then focusing on the positive of what God is doing versus dwelling on the negative.

Great leaders look at failures as learning opportunities. Some of the greatest entrepreneurial leaders in history have been those who have failed the most.

Groeschel is one of the most successful entrepreneurial leaders in the church world today, yet he has experienced great failure:

I have gotten two or three things right, and I have failed at hundreds of things. Our first attempt at a video venue failed. It no longer exists. That crash and burn would have scared a lot of people off. People respond to a leader who is willing to make adjustments with explanations and not hide anything. You can take something that looks like a failure to many and lead through it if you do it with integrity and forthrightness. If you are a great entrepreneurial leader, you are going to fail a bunch. You have to be secure and willing to fail.

Groeschel was extremely candid about the failures he has had as an entrepreneurial leader. “I have failed on so many levels. Some of the greatest failures are ones that people will not see. The mishandling of staff members, bringing the wrong one’s on and then costing them great grief, mishandling relationships and hurting people.” Great leaders do not try to hide their failures but are readily willing to both admit and learn from them.

Groeschel went on to explain the importance of being able to handle pain:

Anyone who desires to step out as an entrepreneurial leader must have a high pain tolerance. The greater the work and the more entrepreneurial, especially in ministry, the greater the criticism and misunderstanding from people. A lot of people cave into doing things the way they have always been done because if they don’t rock the boat, they don’t get criticized.

Entrepreneurial leaders experience the greatest highs and lows while creating something from nothing. Pain is part of the job description and the challenge of starting an organization is welcomed by leaders who have a brave heart.

Wilson, pastor of Christ Church of the Valley in Peoria, Arizona, says that most great leaders learn from their mistakes. “They go through a life leadership lesson, and if they fail, they figure out what needs to change so as not to repeat it. Adversity is the price of leadership. If you do not want conflict, don’t lead.” The reason many pastors leave the ministry is because of the pain inflicted by other people. Wilson talked about a time of hardship in his ministry as an entrepreneurial leader:

I had five staff members turn on me when our church was about eleven years old with accusations about my character. It turned out that they were wrong. I went through a full congregational meeting to answer questions and did not feel like working for six months, but because I'm a farm boy, I had to get up and milk cows every day whether I felt like it or not. I had to preach whether I felt like it or not, and then after six months the joy came back.

Great leaders like Wilson decide to stand their ground and fight the good fight.

Mathison commented about the importance of being proactive rather than reactive when dealing with adversity. Part of overcoming adversity is getting key people on board and letting them have ownership of the vision and then moving forward.

Jackson expressed that the greatest adversities he has experienced have come when he allowed people to get into positions of leadership who did not completely own the vision. "After things got turbulent, it turns out they had another agenda in the first place." Jackson said that Carson Valley has had two major leadership crises since it began in 1998, and he survived them by going back to his call, to the vision, his personal walk with Christ, and his family.

Sjogren shared that his greatest source of adversity has been people related. "My biggest mistakes by far have been with personnel. The biggest mistake I made along the way was trusting people that I thought were trustworthy only to find out they were not." Certainly leaders must trust key people in an entrepreneurial organization, but choosing whom to trust is crucial.

Kallestad looked back over his long career as a pastoral entrepreneur and explained that when adversity takes place, a leader must face it and deal with it honestly. Leaders never rise above adversity, and it cannot be ignored. At the same time entrepreneurial leaders need to choose their battles strategically.

Every entrepreneurial step that I have taken in my life I have had enormous resistance, adversity, and opposition. I have had sleepless nights, restlessness, and we have had members leave. God never promised it would be easy. He said it would be worth it and it always has been. In the middle of adversity, it's a test of soul and character. I immerse myself in God's word because there is power in Scripture. I am in Psalm 127 regularly and remind myself that "unless the Lord builds the house, you labor in vain." The Lord has got to build it. If the Lord does build it, then he gets the credit, and you don't. It's not an ego trip because I know how little talent, ability, and capacity I have.

Kallestad understands that the church belongs to Jesus Christ and he is the ultimate leader.

The entrepreneurial ride is a bumpy one. Peoples commented about the ups and downs of starting an entrepreneurial venture:

When I started my business, I had such highs and lows from one week to the next. It was such a roller coaster ride. Keeping my balance through that has been difficult. I try to keep it all in perspective, and understand that if something goes wrong, it's not the end of the world. I am learning to relax and enjoy the ride.

Starting a new organization places great strains upon a person and learning to seek balance is healthy.

Bill Simon, cofounder and owner of Freddy's Frozen Custard and other restaurant chains headquartered in Wichita, Kansas, shared his perspective on failure:

When I have had restaurants fail, I have learned from it. I realized that you win some and you lose some. I have opened Rent-A-Center stores all over the country and some of those were failures. It's just a matter of keeping the winners numbered more than the losers, and understanding that none of it is life changing. I go back to sports when it comes to adversity. If you get tackled in the end zone, get back up and proceed to kick off and start again. If you look at it as fun, which I try to do on a daily basis, I think you can mentally prepare for failures as being part of the ride.

The ability to sustain the mental aspect of entrepreneurship is crucial. Brandon Knowles believes that the entrepreneurial leader has to be able to accept failure at its highest level:

The entrepreneurial leader must be mentally strong with the motivation to get through times of adversity. It comes down to a mind-set. Going into any situation, the entrepreneur has to understand the worse-case scenario. The best thing that a person can do in the entrepreneurial world is to mentally walk through the steps of that situation.

Leaders no longer have a fear of failure once they accept it as a possibility.

Fischer acknowledged that entrepreneurial leaders make a great deal of mistakes.

Leaders must build some critical allies around them who are loyal. Fischer said that much of leadership has to do with confidence. Everyone has a confidence/caution balance within them. Leaders can be too confident or too cautionary; neither one of those extremes works. Self-awareness is essential for adjusting the confidence and caution index inside a person. Fischer has watched entrepreneurs begin to blame other people:

What can happen with many entrepreneurs is that the index finger comes out and they start looking around and asking, "Who caused this? Why did this happen? Who is to blame?" Blaming people is the downfall of most entrepreneurs. They simply do not have the self-esteem to suck it up and take the responsibility for what happened. It does take self-esteem and self-awareness to be successful.

Entrepreneurial leaders must be totally honest and candid with themselves.

One final illustration comes from Mark Lenz who has a unique view of failure:

I don't see any of the poor decisions we have made over the years as failures. You hear a lot of people who believe in a try, fail, and adjust cycle. You try something and if it fails then you adjust and try again. I don't see it that way. In my view it is a try, succeed, and adjust cycle. Even if it doesn't turn out the way you hoped it would, you have succeeded in finding something that doesn't work. The question is always, "What have we learned from this that we can apply to the decision so that it will be a better one?"

Even when failure occurs, entrepreneurs look at it as an opportunity to learn and grow rather than quit, and they simply try again.

Spiritual Dimension

Sixteen of the respondents (80 percent) shared the importance of the spiritual dimension in making entrepreneurial leadership decisions. Seeking God's will through prayer and devotion was a crucial component for all ten pastors. Six of the ten business leaders spoke of the importance of faith in their lives and how the spiritual dimension is played out in their companies.

When Community Church of Joy was getting ready to begin the largest building campaign in its history, Kallestad knew as the leader he must step out in faith and set the example. "It was a huge commitment and a major investment of my life, and I had to ask if I was willing to do it. Was I willing to make the great sacrifice that I was asking others to make?" Kallestad and his wife committed \$100,000 to the building campaign. They did not have the money on hand, so they stepped out in faith by putting their home on the market, and then God provided through other means. Ultimately they were able to fulfill their commitment. Kallestad explained, "You have to be willing as an entrepreneurial leader to make that kind of radical sacrifice and commitment. You have to lay it on the line and give your life to God's plan." Kallestad uses the life of Jesus Christ as his model for the ultimate entrepreneur. He believes the life of Jesus is a great inspiration to pastor entrepreneurs. Stepping out in entrepreneurship was reflected in the life of Jesus. Kallestad believes that Jesus was the greatest entrepreneur ever to walk the face of the earth.

Kallestad emphasized the importance of building the church to further God's kingdom. He understands that the church is not about buildings and monuments but about changed lives:

The point of ministry is not just to be a business that builds buildings and mega-million dollar campuses. It is really to advance the kingdom of God. I am not going to build or invest kingdom resources in anything that isn't serious about helping people do what Jesus did and live as Jesus lived.

Wilson concurs with Kallestad and echoed those sentiments: "I'm not into buildings even though we have a great campus. People forget that we went eighteen years without property. I've never been afraid to go against the flow. I don't ask why. I ask why not?" Christ Church of the Valley now has a spectacular campus but the focus from day one has been to fulfill their mission to win the valley for Jesus Christ.

Groeschel asserts that the decision-making process with pastoral leaders begins with prayer and seeking God for guidance. The other thing that he asks is the question, "Is God affirming it?" Even though everything is pointing one way, God many times has another plan in mind. Sometimes all the facts are pointing one way, then God brings a surprise that was unforeseen.

Mathison explained the importance of following God's will in decision making:

In a church there is a strong element of prayer. Sometimes leaders have to do what they feel like God wants them to do even though it doesn't make the best sense at the time. You have to ask, "Is this what God's will is, the best I can discern it?" If it is not in his will, I am wasting my time. The best human efforts just don't get it done.

Mathison has learned over the years that seeking God's will is crucial to the success of any decision-making process.

For Groeshel, spiritual discernment was critical when Life Church started satellite locations in both Phoenix, Arizona, and Fort Worth, Texas. The Phoenix expansion was about a nine-month, intentional, nationwide search for an area that Life Church thought was a prime location in a fast-growing population with few churches per capita. The Fort Worth addition happened because of a call from a church who said they would like to

join what Life Church was doing. Life Church has had numerous churches make those kinds of requests, and they do not accept most of them, but they are continually doing two things.

First, they continually perform demographic studies, looking where more churches are needed, and where interest is strong. Secondly, at the exact same time, they are always in the ready position and asking questions such as, “Does this satellite location look like it is where the Spirit of God is pointing?” Groeshel relies on personal devotional time with God to receive a sense of what God is saying about major decisions. He also relies on a sense of divine mission that talks him through times when he is afraid.

The clarity of God’s call to ministry is essential in the life of an entrepreneurial pastor. Collier discussed the risk of stepping out and starting The Orchard Church:

The risk was if I did not start the church I would not live out my call. There was a risk, but the advantage to me was that I could feel like I was faithful to what God had called me to do. I really did not feel like I had a choice and not be faithful. Nothing else was attractive to me. We reminded ourselves continually that God has got more invested in this than we do. If we failed, we would get appointed somewhere else. If the church failed, there would be many people who would not hear the good news of Christ’s sacrifice on their behalf. That is not something God was willing to accept.

Ultimately the willingness of pastoral entrepreneurs to step out and begin a new organization rests with God’s call on their lives.

Jackson was motivated to start a new church when God began to drill down a statement in his heart that has become their mission: “We want to start a church for people who believe church is irrelevant to their lives, but who do not yet believe that God is irrelevant to their lives.” Jackson had been in a safe environment up until that point, but he knew that God had given him gifts and he had not been willing to risk his life. Part of

the entrepreneurial risk was laying everything on the line to see if God would make and shape him into a great leader.

The spiritual dimension was clearly evident with business entrepreneurs as well. Six out of the ten respondents (60 percent) shared about how faith plays a big part in their lives and businesses. Peeples talked about how faith has impacted him:

One thing that has helped me more than anything is developing my relationship with Christ. It's amazing how much peace I get from being able to pray and get the weight of the world off my back. It completely frees me up and makes me feel like a new person, especially on hard days. I am learning to trust in God and let God's will work through me.

Peeples started his company when he was not a Christ follower and has had a life-changing experience that has made a difference in every area of his life including his business.

Fischer has worked with countless business entrepreneurs to make their companies more effective:

Some of the most successful people I have run into are spiritual people. They are not necessarily religious, but they have a core relationship with their God and some type of faith connection with something bigger than themselves. They have developed a relationship, and when that connection is made it enlivens that individual. When they are connected with God, there is a light that is on. For me it is the same thing. When I am able to feel that connection, I find that it is an enormous source of strength.

Fischer consults with the leaders of start up businesses and has seen first hand the value of spirituality in the life of an entrepreneurial leader.

Lenz explained how his relationship with God has impacted his business life. He believes that all knowledge comes from God. Lenz has experienced many occasions where he has been faced with challenges ranging from personnel issues to business or financial opportunities where he pushed back from his desk and prayed about whatever

was facing him, and God has been faithful. Prayer has been a large part of Lenz's experience as an entrepreneur. He said, "I have relied on God to direct my steps, and he is faithful." Prayer was also a key factor in the business decisions of these entrepreneurs. Burch said that if he has a really difficult decision, he looks to God and prays about it.

Anne McGurty, owner of Strategize and Organize in Denver, Colorado, concurs with Burch, and for her the issue is, "I am not the one in charge of the plan. I pray that I am doing the right thing."

Lifelong Learners

The need continually to learn and grow is essential for entrepreneurial leaders. Each of the twenty respondents (100 percent) shared how they have grown as leaders. Nelson talked about having great mentoring throughout his life from great leaders such as John Maxwell. He has learned from them, watched them, and listened to them. In recent years Nelson has attempted to find an environment, or create one, that rewards creativity and entrepreneurship:

I am regularly networking with people who are entrepreneurs, movers and shakers that are writing books that have not been written before. With the resources available today through the Internet, it is a great opportunity to stay informed. Entrepreneurs need to have a constant stream of ideas coming because other ideas will hone their own and create their own ways of thinking. Staying around interesting people and keeping up on new ideas as well as brainstorming and keeping the creative juices flowing is essential for the entrepreneur.

Simply being around great leaders is very important to the growth of emerging leaders.

Collier meets regularly with of a group of business owners and CEOs, and they all have a passion for learning and growing. Collier said, "Anytime a group of leaders come together and interact, it is powerful." These leaders are constantly sharing ideas about what they are learning and how that applies to what they are doing.

Entrepreneurial leaders exhibit behaviors that create a learning environment in the organization, so that the staff is flexible enough to move with the flow of what needs to be done in order to continue growing the organization in new and inventive ways.

Entrepreneurial leaders must not be so rigid that they cannot respond to unforeseen culture or circumstances and need to be able to adapt and learn from multiple sources.

Groeschel stopped reading leadership books for a season and tried to learn solely from God:

I went on a fast from reading any leadership books for over a year. I tried to be in a position of saying, "I've studied and studied, now I am just going to hear from God." Interestingly enough without over-spiritualizing it, this has probably been the greatest season of growth that I have ever had in my life.

Leaders need to allot time in order to hear from God rather than only successful people.

Groeschel believes that the senior leader is the greatest hindrance to the growth of an organization. "My job is to get out of the way and at every level of growth, I have to change the most. When we stall, it's usually because of a lack of my willingness to learn and grow." The leader must set the pace for a continual growth pattern.

Mathison has had the opportunity to meet regularly with national religious leaders and grow from them:

I helped start Global Pastors Network, and I meet regularly with great leaders. I sit, watch, listen, and learn tremendously from them. I can't tell you how much my vision has expanded. These people have a vision that will blow your mind about what they are doing. Just to be around people like that is contagious.

According to Mathison, the biggest thing for entrepreneurial leaders is to be exposed to people who are doing bigger things than they are doing.

Wilson is in a continual lifelong learning mode. He says “I’m a lifelong learner, so everywhere I go I see what I can steal. I look at what they are doing from basketball games to restaurants. I’m constantly seeing how to apply what I see to the gospel.” He finds many things in life that relate to ministering the gospel.

Wilson explains that most clergy today have been trained in seminary only to be pastors:

Pastoring will work in a culture that is Christian but will not work in a post-Christian era because we’re not dealing with people that are already convinced. To be effective in America today, I have to look at going into a city like Shanghai, China, and you drop me off and say, “OK, plant a church.” I have to do that constantly. I was raised in church my whole life, and constantly I’m continually more and more out of touch with unchurched people. I’ve got to constantly think like a missionary. We’re no longer the home team—we’re the visiting team. We’ve never been trained how to do church as a visiting team.

Today entrepreneurial leaders are no longer pastors; they must be missionaries.

According to Wilson, entrepreneurial leaders need to read different periodicals and travel to expand their worldview in order to become effective missionary pastors:

I travel outside the United States three times a year, expanding my worldview. When I travel around the world, I look at things different. I travel around and speak to a lot of pastors. I’m finding that they don’t get it. They don’t travel. They never get out of their county, let alone their state. I like to interact with people of different denominations because it stretches me. I’m continually asking myself “Do I believe this because that’s what I’ve always believed or because that’s what the Bible says.”

Entrepreneurial leaders are always looking for ways to expand their world view.

Nelson agrees that entrepreneurial leaders understand the culture in which they live and do not operate counter culturally but by a kingdom culture where they take Christ’s kingdom principles and put them in the culture.

Mitchell concurs that leaders must understand the culture in which they are starting an organization because it defines what issues they will face:

If you set your organization up in an entrepreneurial community, everyone thinks big, dreams big, and does big. If you set your organization up in a community that does not have an entrepreneurial mind-set, you are going to run into opposition from people because they do not think big and do not understand the dollar amounts that you deal with. You always have to coach people along as you grow the organization.

Understanding the demographics and cultural nuances are crucial for entrepreneurial leaders.

Mitchell continually checks out different models of churches along with reading secular books on leadership to grow. He said, “In the church world, so many people have a shelter mentality that they do not know how to truly be a light to the culture.” He also keeps a pulse on where society is currently, while learning the trends from the culture.

Mitchell explained that in all of his growth mechanisms, his goal is to see a city transformed and the bridger generation changed. “Anything I do to grow, those two things are in the back of my mind, in my reading, watching, learning, and networking.” Leaders must know how to influence the culture if they are going to impact their community for Christ.

Reading leadership books and connecting with other leaders have been instrumental to the leaders interviewed. Sjogren is a voracious reader:

I will read three to four books at a time and also listen to books on my iPod. I read at least 150 books a year and typically read two to three hours a day. I read to stay current with fresh ideas and fresh thinking. A small minority of the books I read are Christian books. I get a hold of an author and I read all of his books.

Sjogren, like other leaders, is committed to learning and keeping a pulse on the culture.

Reading plays an influential role for Collier as well:

I read a lot, and only one-third of my books are religious books. I have some friends who are passionate leaders, so I give them religious books because they come at it more from a secular side, and they give me secular books because I come at it from more of a faith side. It's a good balance that way.

The pastoral entrepreneurs continually talked about reading both secular and religious books.

Kallestad is a voracious reader as well; he is always learning. "The older I get the more I realize how little I know." Kallestad says his strategy for personal growth involves a learning circle that includes observation, reflection, discussion, putting a plan into place, acting upon the plan, and then being held accountable.

Simon has had a couple of mentors along the way when he ventured out to start a new company. His mentors helped him as he took risks and believed in what he was doing. Simon was fortunate to be involved with a man named Dan Taylor, and they got into the Rent-A-Center franchise business, opening 124 stores, and then sold them for over one hundred million dollars. Taylor was previously with Pizza Hut and worked with Dan Carney, who was one of the founders of Pizza Hut, and Simon had the opportunity to listen and be involved firsthand in watching how these gifted entrepreneurs worked.

Simon's newest restaurant chain, Freddy's, is now going into new markets with a new product, and he has to figure out if it will work in multiple locations. Simon explained, "I continually remind myself that I don't know all the answers. As long as a person has that kind of attitude, they are always open to additional ideas that they can use to solve problems." Learning and growth for Simon has to do with tackling problems and finding the solutions by working through obstacles.

Peeples shared, “I come up with some of my best ideas by thinking about other people’s problems and helping them. If it helps everyone, then it is a win-win relationship.” Knowles added, “I have learned by being in the trenches day after day to grow through experiences. Whether it is a success or failure, I take it and use it to go forward.” Great leaders learn from both success and failure to become better leaders and create more effective organizations.

One more illustration of the importance of learning and growing comes from Fischer who learns in two ways. He is constantly learning how to ask better questions, and he is a voracious reader. He is continually asking himself, “What is it that I really want to know here? What are the questions that can reveal what is hidden from my normal sight?” An entrepreneurial leader of any organization has to be able to see through the chaos and find solutions to difficult dilemmas.

Intuition

One of the common characteristics gleaned from entrepreneurial leaders was their use of intuition or their “gut” when making difficult decisions. Seven of the respondents (35 percent) discussed the value of intuition in decision making.

Collier explained the process he goes through in making difficult leadership decisions:

I am a gut decision maker. I want to know the data. I want to know as much as I can, but in the end, the decision comes down to my gut about it. I spend a lot of time in prayer, I have a notebook and I journal things out in it. Journaling is a mode of prayer and planning, where I explore the scenarios, but in the end, my gut plays a really big part. My intuition is what I go with.

Alan Nelson concurred, “You have got to use your gut to make decisions that otherwise will not happen. It’s not just a cognitive thing. You have to go with your gut, especially

in setting priorities, because the stakes are high.” Entrepreneurs have a quiet confidence in the future and trust their instincts.

Most entrepreneurs are intuitive leaders. Intuition is an internal sense that is an ability to have confidence in the future. Many people are uncertain about today and afraid of tomorrow. Most entrepreneurial leaders learn to operate out of their strengths and not become overwhelmed by their weaknesses. They figure out that the way forward is to maximize their strengths. Success is not focusing on blind spots but maximizing strengths. Entrepreneurial leaders also have an internal sense of seizing opportunities before them.

One of the things that Mitchell does not do very often with regard to decision making is consult the congregation. Mitchell leads the congregation and helps them discover the process. Mitchell said the nation of Israel is a great example. After Moses had sent the twelve spies into the Promised Land, Joshua and Caleb came back and said that Israel should take the land, but the other ten spies were pessimistic and afraid to take the land. The nation of Israel listened to the pessimists. Many congregations are the same way today. Churches can become pessimistic and need entrepreneurial leaders to lead them into the future.

Wilson works on a similar premise. He said that he is not swayed by the majority:

A lot of preachers take polls on how their church feels about an issue. I never take polls. When I have taken polls, they did not show me anything. Polls do not predict the future, they show the present. An entrepreneurial leader does not need to know what already is, but what the future entails.

Entrepreneurial leaders who have a clear vision do not need to take regular polls because they know the right direction in which to lead the organization.

Wilson went on to share that very few pastors he has met are entrepreneurial leaders who know the right decisions to make for the church:

I find very few preachers I consider leaders. If they do something, they cannot tell you why they did it or what they did to cause it to happen. We use the cop out, “it’s just a God thing.” It’s never a God thing. When you ask preachers, “How did you get your church from A to B?” they don’t really know.

Entrepreneurial leadership is ultimately about decision making. The entrepreneurs that are really good decision makers can take the process of inquiry and a feasibility study and determine the degree of certainty that their assumptions are true and mix it with their inherent instincts or intuition.

Mathison likened making good decisions to investing:

When you make a good decision it is like investing money in a bank. When you get ready for the next decision, people will trust you more. The more good decisions that you have made in the past, the more trust they give you for the future. If you make a bad decision, you spend that money quickly. It is very important to weigh the obstacles, but you also have to take a risk.

Leaders need to determine how much currency they have to work with when making decisions that affect the vision.

Entrepreneurs also talked about trusting the instincts of their spouse. Wilson referred to the influence of his wife in making important decisions. “After a very poor staff decision, I learned to trust my wife’s discernment more when hiring people. I don’t have to ask her to pray about it. She knows what she’s talking about. I trust my wife’s instincts.” Groeschel said, “I rely on a wife who is not overly impressed with me. She loves me, but is not like a lot of church members, in that she is not in awe. She keeps me very grounded.” The discernment of a spouse is invaluable because they know their mate better than anyone else and can see situations from a different viewpoint.

Difference Makers

Entrepreneurial leaders of the twenty-first century want to make a difference in the world. Seven of the study participants (35 percent) talked about their desire to impact their community and the world around them. Mitchell is passionate about changing the world. He stated that “the thing that inspired me was first and foremost the bridger generation. The 4 percent rule is that 69,120,000 people out of 72 million people from the bridger generation are going to an eternity separated from God.” Every day when Mitchell wakes up, the thing he thinks about is, “What is my role in the local community and the kingdom at large to change that statistic?” Mitchell determined to make a difference in reaching this generation and said, “I knew in my own personal heart that the bridger generation was too great a risk to lose.” More than looking at the size of Journey Church as a measure of accomplishment, making a difference is how Mitchell looks at success.

He continually asks himself questions such as, “What is our role in the community? What is our role in the kingdom?” The goal of Journey Church locally is to see a city transformed one life at a time. Mitchell explains, “I believe that means spiritual, emotional, relational, financial, and physical life change. So we are very involved with the city government on different committees. We are very involved with other churches as well.” Mitchell uses a team approach to make a larger difference in the community.

Journey Church is working in partnership with the University of Oklahoma to track all of the church attendance in Norman, Oklahoma. Mitchell explains “I believe the tide is rising and we are going to see more people going to church across the board. What

motivates me, more than just the fulfillment of our church, is the fulfillment of the Church at large.” The ultimate goal is to expand the kingdom of God.

Grubbs has also made a point of making an impact in their community by making the most of strategic partnerships. “A lot of our opportunities have been seizing the moment and opportunities that knocked on our door. I have tried to drive a truck through those opportunities, which has made an impact in the community.” Involvement in the community has been vital to the growth of Crossings Community Church.

Entrepreneurs use their dreams to create something that is unique and memorable and makes a difference. Most businesses attempt to compete against others in their industry and differentiate themselves by spending millions of dollars to make their business 3 percent better, or their costs 3 percent less, and the general public does not notice it. Entrepreneurial business leaders create a strategy and a product that will make a difference and is so unique competition is not an issue. The iPod from Apple Computer is a prime example of this kind of creative entrepreneurialism. The vision of an entrepreneurial leader involves creating an experience that is beyond the product itself.

Jackson explained the power of an experience in the culture today:

You don't go to Starbucks just to buy coffee. You don't go to Chucky Cheese just to buy pizza. You don't go to Barnes and Noble just to buy a book. You go there for an experience. Certainly you can buy coffee, pizza, and a book at those places, but that is not the main focus of those organizations. It's not the product itself, but the experience. The product must be good, but that is not the main focus.

In the church world, what typically happens is that pastors want to have better music than the church down the street, a better look, a more practical sermon, and the goal is ultimately trying to become better than other churches. Rather than trying to compete

with, or differentiate themselves, from other churches, entrepreneurial pastors have a vision of the mass of people who do not even have church or God on their minds.

Groeschel shared how Life Church has moved from an arena of competition to a place without competition: “When we started Life Church in 1996, we were a very unique church. Too much of what we do has stayed the same, and now there are other churches like Life Church all over the place.” After Life Church saw that others were becoming like them, their initial strategy was to try to get better, and they unknowingly stepped into a mentality of trying to do church better than their perceived competition, and now they are moving back to the focus and vision of what they have been called to do from the beginning, which is reaching people who are unchurched and do not know God. When they focus on their vision of making a difference in the lives of people who do not know God, they grow the vision.

Groeschel explained that entrepreneurial pastors have a vision to create experiences for people where God can change their lives. People today do not want to watch a church service, they want to experience it. They want to climb mountains, jump off cliffs, and fly their own airplanes. In the church world, most pastors have a church service where people come and watch. The entrepreneurial pastor of the twenty-first century helps people experience the presence of God.

The business entrepreneurs also talked about making an impact in their community. For them, starting their business involved a seminal idea or a genesis moment when they saw a need and met it by offering a particular product or service. Mark Lenz said that he receives great satisfaction and fulfillment from seeing employees who are able to provide for their families and use the gifts, talents, skills, and abilities

God has given them. McGurty spent over twenty years in the corporate environment, and then she stepped out to start a new company. When I asked her why she took that step, she said, “I stepped out because I realized that I could be of service to others and make a difference in their lives, and that had been the missing link in my life.” The power to make a difference is a powerful draw to entrepreneurial leaders. A perception exists, especially in the church world, that business entrepreneurs are concerned only with making money. The reason why some in the church fear learning from business leaders is because of this misconception. The vast majority of business leaders want to make a difference.

Creativity

Leaders are creative and innovative by their very desire to create new things. Six out of the twenty respondents (33 percent) said that creativity was a necessary trait of an entrepreneurial leader. The church is not widely known for its creative abilities, but that stereotype is changing because of creative entrepreneurial leaders.

Sjogren is a very creative leader. He thinks of creative ideas constantly. God gives him creative ideas that come at all times, so he carries a digital tape recorder with him. Sjogren invented one of the most creative ways to reach unchurched people through servant evangelism. He has created hundreds of ways of reaching out to people with God’s love in nonthreatening ways through acts of service. Churches across the globe have used these ideas of servant evangelism. Sjogren credits God with giving him these creative ideas and abilities.

For Groeschel when he started Life Church, the mission was not just about creating another new church, but about creating a church that did things differently.

Groeschel wrote a fifty-page paper in seminary entitled, “Seeker Churches.” He shared about the creative and innovative practices that some churches were using to reach people who were not Christ followers. Needless to say, his seminary professors were not impressed and told him that they would never work; however, their answer did not dissuade Groeschel. Ten years later Life Church averages over fifteen thousand people a weekend on seven campuses.

Entrepreneurial pastors are learning to use creative means to communicate God’s timeless truth in a relevant fashion. For Mitchell, the message is sacred, but the methods are not. Mitchell uses videos that he is in for many of his messages. One of the most creative ideas he had was flying to Las Vegas with his wife and renewing their vows in a chapel. The entire event was videotaped, and Mitchell showed clips of the event during a message series entitled, “Crazy Love.” One of the things Journey Church works to do is make their worship experiences memorable.

Summary of Significant Findings

I set out to find the common characteristics that exist in entrepreneurial leaders from the business and church worlds. I determined seven common characteristics from the literature review. These include vision and dream, risk takers, moral compass, team builders, overcoming adversity, spiritual dimension, and lifelong learners. The data from the study participants who were interviewed confirmed the seven characteristics of entrepreneurial leaders from the literature review. A majority of participants shared about each of the seven characteristics. Three additional characteristics were identified that I did not anticipate: intuition, difference makers, and creativity.

I asked each entrepreneurial leader what characteristics are essential. Each shared numerous traits, and at the end of each interview I went through the list of seven characteristics that I had found in the literature. Each of them embraced the seven characteristics after I shared them, but only a certain percentage of the study participants acknowledged each trait without a listing of them. Table 4.3 gives the percentages of those who talked about each characteristic without a listing of them.

Table 4.3. Participants Who Referenced Entrepreneurial Traits

Characteristics of Entrepreneurial Leaders	Pastors Who Referenced Traits %	Business Leaders Who Referenced Traits %
Vision and dream	70	30
Risk taker	70	60
Moral compass	30	60
Team builders	70	40
Overcoming adversity	90	80
Spiritual dimension	100	60
Lifelong learners	100	100
Intuition	40	30
Difference makers	40	30
Creativity	30	30

The data collected and presented in the study clearly points to these ten characteristics. The ability to have a clear vision and dream keeps the organization focused in the right direction. Many of the leaders did not foresee how large the organizations they lead would become, but they were big dreamers. As the organizations

grew, they had to learn how to grow with them. Growing as a leader took the ability to glean from those who had gone before them.

The characteristic of being lifelong learners was found in each participant. Learning takes place in many different forms for each leader, but commonalities include learning from a mentor, on-the-job training, seminars and conferences, and reading. When I asked pastoral entrepreneurs what books most influenced them as leaders, each of them shared business books that had been instrumental in making them better leaders.

A majority of the respondents interviewed (70 percent) were the founders of the churches or businesses they lead. In order to start something from nothing, these entrepreneurial leaders were willing to take risks. The risks taken were calculated risks, but the mentality of the study respondents was that the greater the risk, the greater the reward. Some of the risks taken ended in failure, and yet for the leaders, failure was not something to be feared but to be learned from for the future.

Adversity was a common experience among the entrepreneurial leaders in the study. The respondents shared about their struggles, failures, and defeats with ease because they have learned to overcome them. Adversity is the price of leadership. Leading any organization involves hardships and difficulty. Those who learn to transcend adversity truly become great entrepreneurial leaders.

In order to grow a great organization, leaders must place gifted people around them. Entrepreneurs must learn how to become team builders. Some leaders are insecure about having people on the team who are smarter or better than they are at certain things. Nevertheless, these successful entrepreneurs learned that having gifted people around them in their areas of weakness only made them better. Great teams do not care who gets

the credit, they have a passion to see the vision fulfilled. The study participants have learned that growing great organizations starts with building great teams.

For entrepreneurial leaders, their word is their bond. The leaders who finish well are those who have a clear moral compass. The business world has seen numerous large companies collapse recently because of the dishonest actions of leaders. The church world has also been affected by leaders who made unrighteous decisions.

The number of respondents who placed a high value upon the spiritual dimension was somewhat surprising, as this characteristic received the highest number of “yes” votes as to its essential nature. I did not find this surprising from the pastoral leaders, but a majority of business leaders shared how important the spiritual dimension was for them as well. Leaders recognized that God is the ultimate entrepreneurial leader, and they needed guidance from a greater power.

Additional characteristics came from the study participants as well. The first was the use of intuition or “gut” when making difficult decisions. I had not anticipated the importance of this characteristic but it was clearly found in the research. The entrepreneurs used their intuition after pouring over the data and knowing the issues involved. Once a decision is made, these leaders do not go back and second guess themselves. Years of experience have built a confidence in their ability to lead well.

The second trait was a need to make a difference. The study respondents said they had a strong desire to create something of lasting value and benefit that would impact people. Entrepreneurial leaders have a vision to create something that is different from the norm and will help people. These leaders have a picture of a preferred future, and they leverage their time and resources to create it.

CHAPTER 5

SUMMARY AND CONCLUSIONS

The purpose of this study was to explore the leadership practices, qualities, and characteristics of entrepreneurial leaders in the business and church worlds in order to develop a potential profile for an entrepreneurial leader. The twenty interview participants had extensive experience and had achieved great success; therefore, they proved to be a valuable resource. The characteristics of an entrepreneurial leader were addressed in the literature review in Chapter 2 and those findings concurred, for the most part, with the research findings in Chapter 4, which is a positive result.

The world of leadership has changed in the twenty-first century. Entrepreneurial leaders must understand the culture in which they live. Technology has multiplied in the last decade, and the marketplace changes so fast in today's world that having a long-range strategic plan is nearly impossible. Leadership practices in both the business and church worlds are affected by all of these changes. Clark Mitchell talked about how fast the culture is changing today:

The day of having a ten-year plan for your church or organization have come and gone. What used to be once-a-year strategic meetings take place five to six times a week now. If an organization has a six-week to six-month plan, they are doing great because the culture and opportunities change that fast.

What is needed in these rapidly changing times to grow great organizations are entrepreneurial leaders who can stir the imagination, passion, and creativity of people with a compelling vision that will change the world. Entrepreneurial leaders are needed in the church more in the twenty-first century than in any recent time period. The future of the church depends upon leaders who can orchestrate change and innovation.

Major Findings

The following represents a summary of the major findings discovered by addressing the three major research questions, insights from the twenty interview participants, and the literature review. The principles and practices of entrepreneurial leadership are brought into a clearer focus by understanding and implementing these discoveries into life and ministry.

Principles of Entrepreneurship

The first research question focused upon what characteristics, traits, qualities, and practices entrepreneurial leaders from the business and church world commonly hold. The literature provided seven distinct characteristics of entrepreneurial leaders.

The first trait entrepreneurs possess is a tremendous passion to fulfill a particular vision and dream. When asked what gave them the ability to step out and risk everything to start a new organization, leaders like Groeschel always came back to the vision: “There was really no other choice but to do this. It wasn’t what I was supposed to do as much as who I was. I was pregnant with this vision. It was something inside that had to come out.” Great leaders have great visions and dreams of the future.

The entrepreneurial leaders studied did not see a crystal clear picture of what the end result would be with the organizations they were creating. An analogy of how they viewed things in the beginning would be like looking at a painting with one’s eyes as close to it as possible. As time went on, the picture was moved further and further away and the image of what the organization would look like became a clearer picture. God gave the vision and the ability to see it fulfilled over time.

Not only do entrepreneurial leaders need a unique vision; they must protect the vision. If they do not guard the vision and make sure the organization is remaining faithful to it, their dream will never be fulfilled. Mitchell commented on his role as a senior pastor:

I have to understand that I am the CEO and president of the organization. To be a good steward, I have to make wise, shrewd, and difficult business decisions that will ultimately protect the vision of the church. I cannot be run over as the pastor and be taken advantage of like many people will try to do.

The ability to have a clear vision that is not open to debate is a crucial characteristic of great leaders.

The second characteristic of entrepreneurial leadership is the ability to take risks. Entrepreneurs are change agents and risk takers by their very nature and must be in an environment where innovation and change are the norm. Start-up organizations have an element of risk built in, and many of them fail. Entrepreneurial leaders are not afraid of failure. The vision and purpose inspires them to risk even during times of uncertainty.

The third attribute entrepreneurs employ is a moral compass. Honesty and integrity are values that foster trust in leaders and give them the moral authority to lead great organizations. Strong character is an attribute that is seemingly not valued as highly in culture today, yet people long to be able to trust their leaders.

The fourth trait commonly found in entrepreneurs is the ability to build teams. Strong leaders realize they cannot grow great organizations by themselves. Successful teams are led by entrepreneurial leaders who have a compelling dream, and they assemble a team to fulfill that vision. People are the most valuable asset of any organization, and great entrepreneurs know how to take individuals with raw talent and

mold them into a cohesive team that focuses upon achieving common objectives and goals.

The strength to persist in the face of both setbacks and failures by overcoming adversity is the fifth characteristic of entrepreneurial leaders. Leaders learn to survive the struggles they face while growing organizations are strengthened by the adversities they overcome. Growth and change happens in the lives of leaders who employ a persistence and determination to face adversity. Courage is the mark of every great leader. God's calling becomes more important to them than their very lives. Entrepreneurs understand that failures and mistakes are essential for success to take place. They do not fear failure but choose to learn from their mistakes.

The sixth attribute present in most entrepreneurial leaders is a spiritual dimension. Seeking God's will and strength to step out in faith is necessary for entrepreneurs who must set the standard of leadership for an organization. The need for prayer and spiritual discernment to seek God's guidance for difficult decisions was shared by many of the leaders in the study. The sense of God's divine mission was present in the pastoral entrepreneurs, and they returned to their call to ministry in difficult times.

The final trait displayed by entrepreneurial leaders is that they are lifelong learners who continually try new things and step out of their comfort zones. The ability to develop and continually improve leadership skills is a common attribute among great leaders. Learning came from a multitude of sources including reading books, being mentored, attending conferences, and having their own experiences. People who do not have a passion to learn continually do not last very long as leaders. Entrepreneurial

leaders learn from failure rather than trying to blame others for mistakes. Curiosity drives them to learn continually and accept new challenges.

Three additional characteristics of entrepreneurial leaders were identified in the research phase of the study. The first trait found that entrepreneurial leaders possess is a deep trust in their intuition. Entrepreneurial leaders are faced with making tough decisions on a regular basis. Decisions are made intuitively many times, and entrepreneurial leaders referred to them in the interviews as “gut” decisions.

When discussing intuitive versus analytic decision making, Gladwell says neither is good or bad. Decisions become bad when leaders use either intuitive or analytic styles to make a decision in an inappropriate circumstance (143). Many leaders want to know everything and become imprisoned by the need to be omniscient; however, leaders cannot know everything. Situations arise when leaders are afforded the time to study an issue and make an analytical decision. Other circumstances come in the middle of chaos where intuitive decisions must be made. Entrepreneurial leaders have to learn to embrace the chaos (144).

Wilson explains that his intuitive gut feeling acts as an inner confidence:

When I make a decision, I rarely look back. If I make a decision and I don't have peace about it, then I ask people questions and pray about it. If I don't feel the Holy Spirit is confirming it, then I make a change. It's a confidence deep within that I know what it's going to take to get the job done.

Many entrepreneurs read a great deal and receive input from advisors, but ultimately decisions are made with their intuition.

Pastoral and business entrepreneurial leaders were very similar in this respect.

Paulson said, “I am able to analyze things in great detail, but in the end I make my

decision more on instinct or gut feel. I really trust my instincts.” Pastors and business leaders both talked repeatedly about making gut-level decisions based on their instincts and having trust in the effectiveness of those decisions.

The second quality evident from the research in young entrepreneurial leaders is the desire to be difference makers in the world. Wendy Kopp is the thirty-two year old founder of the highly touted Teach for America Program and has a dream to impact people’s lives:

I really wanted to do something that would make an impact on the world. I know this sounds crazy, but even as a student I kept telling myself, “I’m just gaining the skills to be able to apply this towards something that really matters, that really will make the world a better place.” (qtd. in Bennis and Thomas 57)

Statements such as “make the world a better place” and “change the world” may sound like the declarations of enthusiastic youth in any era, but the accomplishments of these entrepreneurs at such an early age can only be described as impressive. Before turning thirty years old, many have received national recognition because of their achievements. The organizations they build are emulated across America, and many of their businesses have become multimillion dollar companies (60).

Pastoral entrepreneurs were asked what inspired and motivated them to commit their lives to seeing the fulfillment of the church they lead. Many of them talked about their call to ministry. Jackson said, “The vision cycle begins with God’s call and then secondly starts with the needs of people, and then thirdly involves recognizing the gifts that God has entrusted to a community.” These leaders talked about the power of changed lives and making a difference in the kingdom of God.

The final trait found in the research that entrepreneurial leaders embody is creativity. Young is passionate about creativity being a great catalyst for entrepreneurs in gaining leadership development. Leaders must continually strive to develop their creativity because it is linked to their leadership ability (22). Business entrepreneurs have to present their product or service creatively for potential customers. Pastoral leaders must learn how to communicate the gospel in an effective manner to people who are their target market.

North Point is a church with a creative staff. They talk about creating environments, relationship-centered teams, building momentum, and having a culture that appreciates creativity. They have seen that the twenty-first century American culture appreciates creativity in advertising and movies. The church has abdicated the value of creativity and in doing so has allowed the world to take it away. North Point believes that being boring is a sin and learned early on to use creativity as a key element in all areas of their ministry and organization (Miller 14).

Young believes the Church has the greatest message known to humankind, yet many times that message fails to connect with the masses of humanity. In order to connect with the culture, creativity needs to grace everything that touches the ministry of the entrepreneurial leader. The entrepreneurial church must lead the charge with respect to creativity because the church has been given the awesome task of spreading the life-changing message of Jesus Christ (20).

Creation, the Trinity, and Change

The second research question sought to find the biblical and theological principles that are common among entrepreneurial church leaders. The work of an entrepreneur is

one that requires creativity, imagination, and vision. God's ingenuity led to a mysterious, vast, and wonderful universe. God's vision for the creation involves the work of reconciliation that has restored humanity through the life, death, and resurrection of Jesus Christ. When entrepreneurial pastors give birth to a vision that flows from the vision of reconciliation, they express an element of being created in the image and likeness of God.

McManus describes one element of an apostolic environment in the world. As a result of sin and rebellion, humanity fell and is shattered. Humanity was both sinless and good in the garden. When Adam and Eve were placed in the garden, God had great plans for them (Unstoppable Force 179).

God creates the world out of nothing (*ex nihilo*), redeems it by the Son, and sanctifies it by the Spirit. God's primordial purpose in creation is then seen most fully through Christ in the reconciliation of all things unto himself. Creation came forth not from primordial chaos but what was formless and void. God is the source of all, but creation is not an emanation that underscores the freedom of God. God did not have to create the universe and is not incomplete without it. The act of creation is sheer generosity. The generative love of the Trinity led to creation.

Creation was the outflow of the relationship of the Trinity. Entrepreneurial leaders are innovative in their ability to create something out of nothing. The world would be vastly different today if God's creative ability was not available to human beings. God has instilled within human beings the ability to dream, create, and invent in ways that are truly amazing.

Adam and Eve were placed in a beautiful garden and told to be fruitful and multiply. God told them to work the garden and take care of it (Gen. 2:15). The phrase

“be fruitful” means “to flourish.” Humankind is designed by God to thrive on the earth and cause the whole of creation to flourish. God calls humanity to be creative, innovative leaders who are fruitful in labor. God blesses humanity and sets forth the challenge to “[b]e fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground” (Gen. 1:28). God empowers creation, and the will of God accomplishes a work of cultivating creation that in some form makes the world flourish (Stevens 120).

An essential aspect of ministry is to discern what the Father is doing and then become part of God’s team. Teamwork involves selflessness and sacrifice. C. S. Lewis shares the nature of sacrifice:

For in self-giving, if anywhere, we touch a rhythm not only of all creation but of all being. For the Eternal Word also gives himself in sacrifice; and that not only on Calvary. From before the foundation of the world he surrenders begotten Deity back to begetting Deity in obedience. From the highest to the lowest, self exists to be abdicated and, by that abdication, becomes more truly self, to be thereupon yet the more abdicated, and so forever. What is outside the system of self-giving is not earth, nor nature, nor “ordinary life,” but simply and solely hell. (57)

The willingness to sacrifice is at the heart of great entrepreneurs. The Trinity offers a model of sacrifice through extraordinary giving.

The relationship of the Trinity is a model for entrepreneurial leaders to gather a team around them for ministry. A collaborative team is one that shares its gifts and resources in order to move in oneness and harmony toward a divine purpose. These three persons are in movement rather than being static. This movement imitates the sharing of the three persons of the Trinity in holy fellowship (Russell 93).

The apostles were able to achieve great things through the power of the Holy Spirit in the New Testament church in Acts. The disciples were Spirit controlled and

filled. They did not have the resources the church has today, yet they operated fully under the anointing of the Holy Spirit. The Spirit is the indispensable ingredient and requirement for anointed ministry (Blackaby and King 35).

The Holy Spirit is active in the world, the Church, and the individual believer. More specifically, for the visionary leader, God speaks by the Holy Spirit through the Bible, prayer, circumstances, and the Church to reveal God's purposes and ways. The Holy Spirit, therefore, ties together in the life of the entrepreneurial leader the revelation of God (Blackaby and King 36).

If the church is going to regain momentum and effectiveness, pastors must go beyond accommodating changes of reality and become change agents operating under the power of the Spirit. In order for change to happen in a fashion that is pleasing to God and true to the Bible, the church must establish an appropriate theology of change. The Scriptures are filled with change. Biblical theology cannot be fully understood without accepting that change is one of the significant dynamics instigated by God in the Church.

In the Scriptures, God regularly chooses individuals to be agents of change, as he calls human beings to be a people of change. McManus reveals that from the beginning, God has used men and women who have the power of seeing. They understood the times in which they lived. They understood the culture to which they were called. They had the ability to understand and create change. They could both perceive and foresee (McManus, Unstoppable Force 85).

Theologically speaking, entrepreneurs by their very nature are change agents. According to Caldwell and Kallestad, Jesus of Nazareth is the ultimate entrepreneurial change agent. He is not about making a profit, securing patents, or building a corporation.

Jesus already owned everything in heaven and earth before he took on the form of a human being. The reason Jesus is the consummate entrepreneur is because when he looked at the way things were in the world, he refused to allow them to stay the same way (29).

Leaders who desire a certain kind of movement must enlist certain kinds of people. The leaders in the book of Acts proclaim not only what God did in the past but what God intends to do in human history:

In the last days, God says, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your young men will see visions, your old men will dream dreams. Even on my servants, both men and women, I will pour out my Spirit in those days, and they will prophesy. (Acts 2:17-18)

God chooses dreamers and visionaries to lead. God primarily works through those leaders to advance the kingdom upon the earth.

After studying the beginning of the Church in the book of Acts, one finds difficulty in comprehending that a movement born of dreamers and visionaries could become dominated by rituals and traditions. The church should be a place where visions are realized and dreamers are nurtured. The apostolic ethos is something of childlike curiosity and wonder, a place where a Spirit-inspired imagination runs free and ideas are valued. The church is called to be the instrument through which God makes divine dreams and visions happen (McManus, Unstoppable Force 139).

The first-century Church was founded upon the journeys of adventurous persons such as Paul and Barnabas. The Church was never intended to be a place of safety from a rapidly changing world. The Church should be the greatest revolutionary agent on planet earth. The Church moves through the visionaries and dreamers of history who believe

that nothing is impossible with God. Visionaries and dreamers are similar to prophets in that they call people to live their lives for God (McManus, Unstoppable Force 140).

Transferable Principles

The final research question addressed the principles that are transferable from the business world to the church world. The theological filters upon which I based the comparison between business and church entrepreneurs critically assessed the principles and values of the business community to see what would transfer to the world of faith. I found that the entrepreneurial business leaders I studied had the highest commitment to leading with character. Paulson, who started Accuer, shared the meaning of their key values: “Integrity means doing what is right whether anyone else will ever know. Honesty means telling the truth. Fairness means we treat ourselves, one another, our customers, and vendors fairly in all situations.” The values by which the businesses of the study participants operate include principles such as honesty and integrity with customers and vendors.

When I began the study, I had a presupposition that not everything done in the business world would transfer to the church world because businesses exist to make a profit. Nevertheless, for many businesses, profits are not their main objective.

Mark Lenz explained that the mission of High Touch does not start with making a profit; instead, it is to provide the best value to the customer. If that mission is achieved, profits will follow. After learning how the study participants ran their businesses, it became evident that businesses run by God’s principles are not only successful in providing value for the owners but can be a model for how to lead effective organizations, including the Church.

Collins explains the litmus test for organizations that truly make a difference in the world today. The organization that makes a unique contribution to the community that it touches makes its impact with such excellence that if it disappeared, it would leave such a huge hole that it could not easily be filled by another institution on the planet (Good to Great and the Social Sector 8).

Groeschel has learned a great deal from leaders outside the church, and he took a great deal of criticism in doing so, but he said, “I feel like businesses are better evangelists for their products and services often times than churches are. They work harder at getting their message out than the church does.” Groeschel spends time reading business books and studying and consulting with business leaders. He found that often times they pushed him more than did some of the churches he was studying.

Groeschel went on to explain saying, “I will read a book or go and meet with a business leader, and one idea, just one thought, can open up limitless possibilities and windows of understanding.” One example is Seth Godin’s books Purple Cow and Free Prize Inside, where products have to become remarkable to set themselves apart. Groeschel clearly stated that “we have the most remarkable message in the church by far, and yet it is often presented in a very dull and boring way.” The message of the gospel is the greatest product in the world, and it needs to be presented in a relevant manner.

Groeschel connects with some business leaders in his community, and he has found that CEOs typically have an understanding of the stress associated with running a church. In terms of learning from the business world, Groeschel said, “Businesses have a bottom line and that’s money. How much more important is our bottom line?” He thinks

that churches are foolish for not learning from businesses because churches are typically very inefficient in managing resources wisely.

Mathison explained that after attending seminary, the area for which he was least prepared in ministry was that of leadership and management. Mathison was fortunate to get connected with a business person who asked him to do a devotional for his employees. "I ended up spending time with him, watching him, and learning about leadership. I learned most of what I know about leadership from business contacts that I have made." Most of the pastoral entrepreneurs had the same experience and learned most of what they know about leadership from the business world.

Wilson interacts with CEOs from large companies because he is running a ten million dollar operation with one hundred employees. A business leader is able to relate with that kind of environment when others cannot.

Part of the success of Journey Church has been learning from business leaders how to be more effective as an organization. Mitchell has relationships with many community business leaders in order to learn from them. "I learn from businesses and churches that are larger than our church. When you put yourself around large business leaders, they help you dream big." Mitchell views the church as a business from many aspects.

Kallestad expressed the differences between the church and business worlds:

The church is not the corporate world. They are two very different entities. The churches who take corporate principles and practices and just put some religious jargon to them and try to overlay that into the church always fail. However, there are principles of business that are consistent with biblical teachings.

God gives principles of leadership that are effective in any setting and organization.

Theological Filters

I want to share important theological filters and reflections from the study that pertain to entrepreneurial leadership. The first is that God is the ultimate entrepreneurial leader. God took a risk in creating everything, especially when creating human beings. Humanity could choose not to return God's love and rebel against the Creator. Even though God knew humanity would rebel, the risk was still worth the reward. Finally, God modeled for humanity the ability to overcome adversity. God the Father watched as Jesus Christ, the only begotten Son, was crucified, and the Father experienced overwhelming tragedy. Still Christ rose above the most excruciating suffering and tragedy ever experienced and in the end displayed the characteristic of an overcomer.

A generative relationship is displayed in the Trinity as mutual care and love is offered among Father, Son, and Spirit. The world was in great need of redemption, and the perichoretic relationship of the Trinity reached out in perfect love to offer hope in place of fear. The Creator of the world fulfilled the needs of the world.

The second reflection is that humanity has been created in God's image and likeness and includes a creative spirit hidden deep within human beings. The most creative and innovative ideas that come from men and women are ultimately inspired by God. God gives insight and revelation to be able to comprehend and create things that have never been done before. When God calls an entrepreneurial leader into ministry and places a God-sized vision in them, nothing else can satisfy the desire of that leader to see it fulfilled.

The third reflection is that entrepreneurialism many times brings success to effective leaders; however, few things distort the perspective of a leader greater than

public success. Stanley has seen where success many times leads to self-sufficiency. Very few great leaders keep sight of what they would be without God. Success in secular pursuits by business entrepreneurs is not the only kind of accomplishment that ruins leaders (67).

The authenticity and depth of leaders' faith determines whether or not they can handle success. Faith allows leaders to focus on God's adequacy. Many leaders find a difficulty in maintaining a strong faith when their dreams begin to become a reality. Rare are entrepreneurial leaders who can maintain a spirit of humility and dependency in the arena of public success. Leaders who are able to go the distance allow God to work over time to stretch, strengthen, ground, and mature faith in the early stages of the entrepreneurial venture (Stanley 67).

Stanley explains that when faith becomes sight and the vision of entrepreneurial leaders begins to take tangible shape, something arises in every person that says, "God may have gotten me this far, but it is up to me to maintain things." At this point, leaders shift strategies and take control with no conscious decision (68). Collins explains that greatness is a dynamic process rather than an end point. The moment leaders begin to think of themselves as great, their slide toward mediocrity has already begun (Good to Great and the Social Sectors 9).

In order to keep successful leaders from becoming self-dependent, Stanley says leaders must understand that the bigger the vision, the more their faith must be grounded in God's capability rather than in their own ability. The bigger the vision and dream, the more pressure is placed upon leaders to take credit for their success. Before God is able

to entrust entrepreneurial leaders with the rewards and accolades that accompany success, they must be dependent upon God (69).

Further Studies

The following topics may prove helpful for further research and study. These subjects were too broad and extensive to be addressed in the dissertation.

First, a corporate study of pioneering, innovative churches and their common characteristics and attributes would be very helpful. Finding the common traits would offer insights to emerging entrepreneurial pastors who want to learn how to fulfill the Great Commission and lead effective churches.

Second, how entrepreneurial leaders grow and develop in their spiritual life while pouring their lives into growing a ground-breaking organization. The study would include ways to remain emotionally and spiritually healthy in the midst of ministry that is on the front lines. Entrepreneurs who do not intentionally seek soul care face the risk of burn out.

Third is an exploration into the ability to function as an entrepreneurial leader and whether that is a gift and ability from God or a learned trait. Whether or not persons who do not have the gift of entrepreneurship can learn such traits would be examined.

Fourth, how entrepreneurial leaders manage transitions both emotionally and psychologically by understanding the need to get people on board with their vision before taking action.

Finally, the bearing of personality types upon entrepreneurial ability. A study of personality types and which ones lend themselves more to entrepreneurial gifts and

abilities would be examined. The role and impact of the Holy Spirit upon intuition in decision making would also be addressed.

Implications

This study offered insight into the characteristics of entrepreneurial leaders. The interviews with participants found many similarities between those from the business world and church world in terms of leadership styles. The study also provided a window into how successful entrepreneurial pastors have learned a great deal from the business world in terms of how to lead a church. Studies have shown the similarities between successful college football coaches and leading a church, but this particular body of knowledge studying the characteristics of business and church entrepreneurs was not previously produced in a published work. Therefore, this study is meant to challenge present and future pastors to examine how they are leading churches in the twenty-first century and how to become more effective entrepreneurial leaders.

Entrepreneurial pastors must be spiritual leaders who know they do not have the power to change people; which can only be done by the Spirit. God's people either hear from God or they do not. The spiritual leaders' role is to be a witness to what God says and does. Leaders cannot convince people that God is calling them to go in a particular direction. The Holy Spirit is the one who gives people direction. Entrepreneurial leaders must be led by the Holy Spirit in order to see the vision fulfilled.

Entrepreneurial pastors must realize that all of the business principles in the world will not grow a great church if God is not leading it. Jesus clearly explained who has sole ownership of the Church when he proclaimed, "[U]pon this rock I will build my church, and all the powers of hell will not conquer it" (Matt. 16:18, NLT). After leaders

acknowledge that only by the grace of God will they be used to reach people for Jesus Christ then they can be used by God.

Some would claim that learning from the business world how to lead a church more effectively is blasphemous. Nevertheless, if being spiritual was enough to grow an effective Acts 2 church, hundreds of thousands would exist all across the land. Prayer and hard work are vital components to grow a great church. Excellent leadership and skill are also necessary, and God leads the entire process. A wonderful partnership exists between God and entrepreneurial leaders as God's Spirit reveals the direction in which Christ wants his church to go, and leaders deftly respond to the still small voice of God and provide quality leadership to take the church in the direction it needs to go.

Limitations of the Study

The major limitations of the study include location and size of the churches and businesses studied, race, mix of respondents, and gender.

The first limitation of the study was the location of the entrepreneurial leaders and size of their businesses. All of the business entrepreneurs were from the two regions of Colorado and Kansas. The expert panel was made up of persons from those two regions of the country and their contacts were concentrated in these two states. I would have preferred to interview entrepreneurial business leaders from all across the United States. I asked some of the study participants at the end of the interview if they knew any other entrepreneurial leaders whom I should contact to interview, but did not produce any new leads.

The other limiting factor in this area was that most of the businesses that the entrepreneurial leaders have founded and lead are small businesses. The ability to have

some nationally recognizable names of business leaders in the study would have been advantageous.

An additional limitation of the study was the lack of smaller congregations led by entrepreneurial pastoral leaders. The church with the smallest average weekly attendance represented in the study was 1,700 people. The ability to study entrepreneurial leaders from smaller churches would have been helpful in order to show that not all entrepreneurs are pastors of megachurches. In the case of this study, nationally recognized pastoral leaders were identified more frequently by the panel of experts, and they were willing to become study participants. Nevertheless, many pastors from smaller congregations who responded to the letter and questionnaire were willing to be interviewed but were not identified by multiple persons on the panel or were not as well known in the church world.

Racial diversity was another limitation as neither racial nor ethnic lines were crossed. Of the twenty interviews conducted, all of the participants were white Anglo-Saxon. A person's cultural background impacts the characteristics implemented in leadership. At the same time, the qualities of an entrepreneurial leader are able to transcend race. One African-American was identified by the expert panel, but he was not interviewed.

The issue of gender was also a limiting factor of the study. Out of twenty participants who were interviewed, only one was a woman. Whether or not the findings of the interviews would have changed if more women had been interviewed is impossible to know; however, different entrepreneurial characteristics may have surfaced from their

leadership. The expert panel did not identify any women who were pastoral entrepreneurs, and three women were identified from the business world.

Practical Applications

The research produced from interviews along with a review of the literature brought three practical applications to light that give insight into entrepreneurial pastoral leaders and help them become as effective as possible. The insights are taken from leaders who have started churches and grown them from a few people to thousands in attendance.

First of all, a direct relationship exists between the size of the vision in the hearts and minds of entrepreneurial leaders and the size of the church. Sjogren got the vision for the Cincinnati Vineyard by spending time with people who had large churches:

The one thing that is lacking between people that have small churches and large churches is very often this missing element: People that have small churches have never been around a large church. If the church you are currently pastoring is the largest church you have ever been a part of, it's statistically unlikely it will ever get much bigger unless you can get around people who have larger churches and let them rub off on you, or get a bigger vision from the Holy Spirit.

Sjogren was part of a church of five thousand people and saw that as normal church life. When he went to Cincinnati, he had the vision to start a church that would have several thousand people. After working for a couple of years and only having several dozen people, he was completely depressed. Sjogren was dejected and said, "There has to be a more lucrative way to be miserable." It was not long before the church started experimenting with servant evangelism and began to break through growth barriers. Sjogren recalled, "People were saying 'Isn't this amazing?' And I thought 'No, this is

normal.” The larger the vision is, the greater the need for an entrepreneurial leader who can see the vision fulfilled.

Secondly, the most vital team in the local church is the staff team. The staff team provides the vision, does the major planning, drives the ministry, and creates budgets for growing dynamic churches. Carl F. George explains that growing beyond the eight to twelve hundred attendance barrier requires a church to have a leadership structure that is staff initiated.

Administration and planning for the church must become a staff function, not the responsibility of the board of directors. The structure of a church will determine how large it can grow. For churches that are growing larger, the church has to buy into the structure where the staff provides direction, the board of directors provides policy, and the rest of the church is involved in hands-on ministry (George 147-49).

The ten leaders who were studied had an average of seventy three staff members employed at the churches they serve. One of the things they have done is hire leaders who produce new leaders in the church. The culture becomes one of leaders producing leaders of leaders. If staff members are not raising up new lay leaders and growing teams, the church will be unable to sustain growth because of the lack of leadership.

Thirdly, entrepreneurial leaders must be willing to give up control and learn to delegate effectively, or the organization will eventually stop growing and become stagnant. Most pastors become the bottleneck to growth because they believe everything has to go through them. This micromanagement comes from persons who must have control or are threatened by others who are on their team. Entrepreneurial leaders must learn to stop performing the tasks that other people are capable of doing and focus their

efforts on the things that only they are capable of managing. The things that can be done by others must be passed on to other team members.

The study participant who had the largest staff team was Groeschel. One of the things he learned was that in order to grow a great church leaders must give up control to others on the team who can complete the task:

Most leaders think that as you grow larger, you have to do more. I believe you do less, and you do it better. To go up, you have to give up. You have to give up your privacy, your illusion of having a good reputation, some of your personal desires, and then you give up a ton of control. You can have growth, or you can have control, but you cannot have both.

Most pastors restrict the growth in their churches because of their need to be involved in every aspect of the ministry.

Personal Reflections

I have grown in numerous ways through the process of writing this dissertation. I have become a better leader by having the opportunity to study entrepreneurial leaders in the business and church worlds. The vision and passion that these leaders possess is contagious and they have challenged me to grow as a leader and expand my vision of what the Holy Spirit can do in people who believe that nothing is impossible with God. The process has spurred me to want to continually learn and grow as a leader and bring people along with me. I have learned more during this time period than ever before in my life about how to be an effective leader.

I have gained a passion and a heart for those who are not yet Christ followers. The focus of every pastoral entrepreneur that I studied was to reach people who are far from God and are not even thinking about church. The central focus of my ministry is upon

people who do not know Jesus Christ. I continually dream of how to reach out to them in innovative and creative ways.

Finally, I have a greater confidence in God's ability to work through me. I have gained an assurance that Jesus Christ has an unquenchable love and passion for lost people and desperately wants them to experience his love, mercy and grace. I will devote the rest of my life to reaching out to persons far from God and sharing his life changing message. I look forward to seeing thousands become fully devoted followers of Christ.

Summary

When I first embarked upon the journey of this study and began exploring the lives of entrepreneurial leaders from both the secular and sacred worlds, some were skeptical and offered concerns. I was told by a seminary professor, "The business and church worlds are very different, and there are certain things that will not transfer over from one to the other." The study sought to find out what entrepreneurial leadership principles and characteristics are transferable from the business world to the church world.

I completely agree with the fact that businesses exist to make a profit and churches exist to make disciples; however, the church has forfeited many of God's leadership principles to the business world. The characteristics found in entrepreneurial leaders from the business world were very similar to those found in the pastoral leaders interviewed. Business leaders spoke more about having a moral compass and being persons of integrity. I gleaned from looking at the similarities and differences between church and business leaders that leadership is leadership, and running a successful

business takes many of the same practices, qualities, and characteristics as leading a church.

Collins maintains that “great businesses share more in common with great social sector organizations than they share with mediocre businesses. The same holds in reverse. Again, the key question is not business versus social, but great versus good” (Good to Great and the Social Sectors 30). Many good churches exist today, but very few are great.

Every one of the pastoral entrepreneurs I interviewed talked about how they learned leadership principles from business leadership books and other marketplace leaders they befriended. Many of them were mentored by entrepreneurial leaders either in the church or business world. None of them shared that they learned to be an entrepreneurial leader in seminary. Instead, many explained that they learned how to exegete the Bible in seminary but learned relatively little about how to lead a church. The local church must raise up a new generation of entrepreneurial leaders to take the message of Jesus Christ, which has never changed, to a culture that is changing at light speed.

APPENDIX A

Sample Letter

Rev. Adam Hamilton
United Methodist Church of the Resurrection
13720 Roe
Leawood, KS. 66224

Dear Rev. Hamilton,

I am pursuing a Doctorate of Ministry degree from Asbury Theological Seminary in the Beeson Pastor Program. I am conducting research for my dissertation work which is entitled, "The Entrepreneurial Leader as Change Agent: Developing Innovative Churches."

My goal for the dissertation is to identify and explore the leadership practices, qualities, and characteristics of entrepreneurial leaders in the business and church world in order to develop a potential profile for an entrepreneurial pastor and church. I understand that not everything done in secular business transfers to the church world, but I am particularly interested in the entrepreneurial characteristics that apply to the secular business world as well as the church world.

As part of my research, I plan to interview twenty leaders, including ten business leaders and ten pastors whose businesses and churches have been characterized by entrepreneurial strengths. My hope is that many church leaders will be coached and encouraged because you and other entrepreneurial leaders have taken time to participate in this study.

You have come highly recommended as an entrepreneurial leader. I am asking you to consider participating in a thirty to forty-five minute interview process. I have enclosed a background questionnaire to be filled out and returned to me before the interview takes place. I will be contacting your office and hopefully setting a time for a telephone interview.

You can be assured the questionnaire and your interview will be highly confidential. Once my dissertation is finished, I will send you a copy of my findings.

Thank-you for your consideration of this request.

Sincerely,

Bryson Butts

APPENDIX B

List of Interview Questions

1. Tell me about your most entrepreneurial leadership experience. How did you weight the risks versus the advantages?
2. From your experience, what are the essential characteristics of an entrepreneurial leader?
3. Tell me about what inspired, motivated, and compelled you to commit your life to seeing the fulfillment of your business/church.
4. Tell me about the practices, routines, or steps that you employ to make entrepreneurial leadership decisions. What specific principles do you employ when exercising these types of decisions?
5. Tell me about your biggest failure in business or ministry. How have you learned to transcend adversity in your business/church?
6. Tell me about the inner qualities you draw upon as an entrepreneurial leader when you have to make difficult decisions.
7. Tell me about how you continue to learn and grow as an entrepreneurial leader.

APPENDIX C

Participant Background Questionnaire

1. Name:

Address:

Phone Number:

E-mail:
2. Business or Church Name:

Address:

Phone Number:

FAX Number:

E-Mail:
3. Age:
4. Educational Background:
5. Business/Ministry Experience:
6. How long have you been at your present business/ministry?
7. If you are a pastor, what is your average attendance for weekend worship?
8. What is the approximate size of your business/church income?
9. How many people are on your staff?
10. What are the major responsibilities of your present position?
11. If available, what is your Myers-Briggs profile?
12. What are your top 3 gifts as an entrepreneurial leader?
13. What are your spiritual gifts?
14. What are your business/ministry passions?

APPENDIX D

Contextual Details of Churches Participating in the Study

Pastor	Church and Location	Average Attendance	Annual Church Income (Million)	Staff Members
Bryan Collier	The Orchard Tupelo, MS	1,700	1.75	13
Craig Groeschel	Life Church Edmond, OK	15,000	18	155
Marty Grubbs	Crossings Community Church Oklahoma City, OK	4,000	7.3	70
John Jackson	Carson Valley Christian Center Minden, NV	1,800	1.7	12
Walt Kallestad	Community Church of Joy Glendale, AZ	3,500	3.5	50
John Ed Mathison	Frazer Memorial UMC Montgomery, AL	5,100	10	150
Clark Mitchell	Journey Church Norman, OK	3,000	2.6	24
Alan Nelson	Scottsdale Family Church Scottsdale, AZ	N/A	N/A	N/A
Steve Sjogren	Cincinnati Vineyard, Cincinnati, OH	5,000	7	90
Don Wilson	Christ's Church of the Valley, Peoria, AZ	10,000	11.4	95

APPENDIX E

Contextual Details of Businesses Participating in the Study

Business CEO/Owner	Business and Location	Age of Business	Annual Business Revenue (Million)	Employees
Les Burch	Sashco Sealants Brighton, CO	69	20	85
Pete Burridge	Greenhouse Partners Boulder, CO	5	4.5	30
James Fischer	Origin Institute Boulder, CO	3	1	5
Brandon Knowles	Guardian Title and Trust Wichita, KS	8	1.2	12
Mark Lenz	High Touch Wichita, KS	22	16.1	120
Ann McGurty	Strategize and Organize, Denver, CO	4	1	4
David Paulson	Accuer Boulder, CO	9	1	5
Steve Peeples	Peeples Orthotics and Prosthetics Wichita, KS	5	1.75	14
Bill Simon	Freddy's Frozen Custard Wichita, KS	3	9	500
Bob Todd	Navsys Colorado Springs, CO	20	7.5	55

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